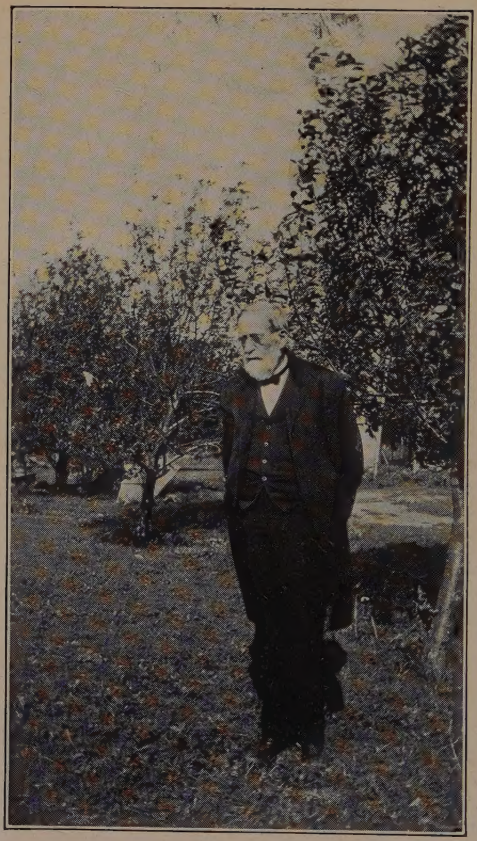
Life and Works of Amos M. Kenworthy

Viola Walton

To my dear friends
Mr. and Mrs. T. Fieldbrave
From Lydia M. Cammack
Bell. Calif.
Sept. 10. 21



AMOS M. KENWORTHY
At the Age of 80

LIFE AND WORKS

OF

AMOS M. KENWORTHY

BY

LYDIA M. WILLIAMS-CAMMACK

AND

TRUMAN C. KENWORTHY

NICHOLSON PRINTING & MFG. CO.
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To know, to love to do God's will,
This is life for me;
To trust him is a joy supreme,
To doubt him is disloyalty.

Faith ever sees the guiding Hand,
Through darkest days or bright.
My Master gives me perfect peace
And crowns with endless light.

L. M. C.

PREFACE

WHY WE WROTE THE BOOK

IN the year 1907, as Uncle Amos was in our home visiting and telling incidents of his ministry, I said: "Why doesn't thee write a book of thy life for future generations?" He replied: "Perhaps a score of people have asked me to write my history, but I can't do it." He said stenographers had tried repeatedly to take down his sermons, but all had failed as they would forget their job in listening to the sermon and stories.

I said I would like to try writing up those interesting stories, and from that time I began my collection. He then told me that his nephew, Truman C. Kenworthy had collected quite a number of incidents. After some thought Uncle Amos said he considered it would be better to defer the writing of the book until after his death. He suggested that I attend his next series of meetings and write what I could from his sermons, which I did at Whittier, California, that year. After his death I wrote to Truman C. Kenworthy and we agreed to join our material.

He had collected in 1891, a large number of incidents, and these with letters and diary and later contributions have made it possible to compile this volume which the Lord has enabled us to complete. It was Amos Kenworthy's request that the net proceeds from the book be used for foreign missions. All the work of compiling and copying has been gratuitously done, as a monument to the memory of one who so freely gave his whole Christian life without money or price to the cause of his Master.

LYDIA M. WILLIAMS-CAMMACK.

Fall Brook, California.
April 24, 1918.

To the Glory of God,
By the People,
For the People.

INTRODUCTION

TWENTY-FIVE years ago, my beloved uncle, Amos M. Kenworthy, requested me to write and publish a history of his life and work when he had passed on. At that time his health was not good and he thought he might not live much longer; but he was given a good degree of strength and continued his active life for twenty-five years more. All this time I have been mindful of his request and have done what I could to faithfully fulfill my promise. Very much of the tedious and painstaking work required to produce this book, has been done by Lydia M. Cammack, of Fall Brook, California, a step-niece of Amos M. Kenworthy. Without her help I could not have completed it. I realize that many of those who knew and loved him best have gone on before him; but it is the sincere desire of all concerned in the publishing of the book, that it may yet extend to others the influence of this humble man of God and his message of obedience. He possessed no extraordinary natural gifts, but the grace of God made him what he was, and like Joseph of old he ever gave God the glory for the good he was able to do. During the last fifty years of his life, whether preaching, visiting families, or making brooms, his one purpose was to "obey the Master." Obedience was the keynote of his life, obedience both to his Master and to the church. Fifty years ago, the church had drifted into much deadness and unbelief, and this man was raised up to awaken the people on the great fundamentals. He resembled John the Baptist in many ways as he spoke the simple message of repentance and spiritual baptism to nearly

every Friends meeting in America and many in England and Ireland. His messages were often bitterly opposed by people high in the church, but the common people heard him gladly and hold him in grateful remembrance. He was often the charge of dynamite to dislodge and crumble opposition to the forward movement of the church and his life was literally worn away like the plow share as he turned under the rubbish of formalism and lethargy. He ever insisted on a clear-cut, heartfelt conversion followed by a definite baptism with the Holy Spirit, a message the church needs today. No voice in our church during the last fifty years has been stronger than his against those who would discredit the Bible as the Word of God.

But the most marked characteristic of this peculiar man was his power to discern and disclose conditions in meetings and persons, as the chapter on incidents will show.

It is likely that Amos M. Kenworthy was known to more people during the last fifty years than any other minister in the Friends church, and a prayer goes with this book that it may continue the ministry of this faithful man of God, that it may be true that "though dead he yet speaketh."

TRUMAN C. KENWORTHY.

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CHAPTER I

EARLY HISTORY OF AMOS M. KENWORTHY

BY HIS NEPHEW, TRUMAN C. KENWORTHY

AMOS M. KENWORTHY, the sixth son of Amos and Mary Miller-Kenworthy, was born on a farm near Springboro, Ohio, Sixth Month nineteenth, 1831. His parents were faithful, consistent members of the Friends Meeting, at that place, who brought up their children according to the best Quaker traditions of that time. The father was noted for his steadfast adherence to truth and righteousness, and in physical strength was unexcelled by his associates. The mother was truly one of God's gentle-women, quiet, lady-like, but withal possessed with great force of character.

As these parents pondered the future of their seven sons and one daughter, they decided to move from their home in Ohio, to Raysville, Indiana, near Knightstown, then the frontier.

The mother died here not long after this move. Her passing was a great blow to the family, especially to the youngest boys, Amos and Isaac, who were only ten and eight years old respectively.

Some years later the father married Elizabeth Gilbert-Newby, who was mothering an orphan niece, Eunice Street, later Williams, mother of the compiler of this book. This union seemed to be a happy one and the children ever spoke with much gratitude of the faithfulness of their step-mother, and Amos was especially fond of his little step-sister.

Amos, from a child, had a frail body, and was constantly under the doctor's care, but his faithful parents found no relief. The doctor finally recommended the use of tobacco to which the father reluctantly consented, chewing tobacco being quite common then among men and boys. But this did not bring the hoped for strength, and the boy continued too weak and puny for the outdoor pioneer life on the farm, they thought, so he was apprenticed to Aaron Haycock, near Greensborough, Indiana, to help make and paint carriages.

The knowledge thus gained was a great benefit to Amos, for in after years, he often contracted for house painting.

Later in his teens, he worked for his brothers, Robert and Joel, in their cooper-shop at Raysville, and for others. But his experiences at "working out by the month" were distasteful to him and he vowed that when he grew to manhood he would never more "work by the month," a vow he is said to have kept throughout life.

In his early manhood he "picked up" broom making. He first made a very crude but substantial broom by binding a bundle of broom corn and then driving a sharpened handle into it.

One day in 1870, while making brooms in this way, in his little shop at Carmel, Indiana, John Stewart came in to see him. Observing his crude way of making brooms, John asked: "Amos, why don't thee get a machine and tie the corn on the handle?" Amos replied, "I don't know how." John then offered to give him a machine and show him how to make good, nice brooms. This offer was accepted at once and he was soon making such good brooms that there was a ready sale for all he could produce.

From this time to the close of his life he was known as Amos Kenworthy, the preacher and broom-maker. For fifty-five years when he was not away preaching, he was busy in his broom shop, where he made thousands

of brooms. He said this business just suited him, for he could lay it down any minute at the call of his Master for spiritual service. He often said he did this work as much for the glory of God as to make a living. Broom making was typical of his great life work, for he was called of God to sweep much rubbish from the church and cause many hearts to be "thoroughly purged."

In his twenty-first year, Ninth Month 23, 1852, he was married to Phoebe H. Reynolds, of Ogden, Indiana. She proved to be a most faithful wife and a loving mother to their two sons Oliver and Charles. Much of the spirit-led, migratory life of more than fifty-five years that followed was made possible by the self-sacrificing work of this devoted wife and mother.

Aunt Phoebe, as so many called her, went to her reward the morning of Fifth Month 18, 1910, from their beautiful little home in Whittier, California. It is said this was the thirtieth home they had made during the period of the unique and wonderful work Amos Kenworthy was called to do and which he discharged with such signal faithfulness and success.

In 1857, as he was going to Nettle Creek Friends Meeting-house, in Wayne County, Indiana, he was converted, at the age of twenty-six years. In the evening as he came home and was putting up his team he reached toward his pocket for a chew of tobacco. The Lord said to him, "Don't do that." He replied "I will." Then and there he went into darkness and for seven years was without the witness. In 1864, while attending meeting at Highland, Morgan County, Indiana, he was renewed and ever after that was faithful in attendance of all the local meetings.

In 1865, he bought sixty acres of land one-half mile north of New Salem log meeting-house, near Greenstown, Howard County, Indiana. It was while cutting a ditch on this land that the Lord appeared to him with his final request that Amos wholly follow him. As he

sat on the edge of the ditch viewing it admiringly, God said to him "If I had not made the earth thee could never have shoveled that ditch." God talked with him as face to face, and his unbelief vanished. He had a vision of Heaven, then the horror of Hell was shown, and he was given only one hour for decision between the two. He wholly surrendered saying, "Yes Lord, I will wholly follow thee."

He was then and there baptized with the Holy Ghost and with fire, and at the close of his long life he bore testimony that he had never since that day failed to perform a known duty.

When the blessed baptism came he took the hand of his little boy Oliver and said, "Let us go and tell mother." Upon arriving home Phoebe was greatly surprised at his appearance and actions. She really thought, at first, that he was beside himself, but she soon realized that he was not "out of his mind," but that "this was that spoken of by the prophet Joel."

Being obedient to the heavenly vision he now forsook the use of tobacco and could never understand how a Spirit-filled person could use the filthy weed. It was to him sad that the Friends of today with all the light they have should use the weed or put into official positions in the church, those who are addicted to its use.

At once, after his wonderful baptism, he began speaking in public and now began that remarkable ministry so faithful and effective in public and in private, that continued for over fifty-five years, its fire never seeming to wane. He probably was the means of blessing and helping more meetings and individuals than any Friend in his generation, as he wholly followed God.

LAST DAYS

(Extract from a letter from Oliver Kenworthy's wife, Belle, Denair, California.)

We came to Whittier, November 11, 1915, to take care of Father Kenworthy, and in the spring of 1916, we brought him with us to Denair, California.

He had many weak spells, when it seemed he would go any hour; but he would lie down and be quiet until the weakness passed, then he would seem as well as ever, until another came. He thought it would be nice to go as his brother Isaac did, and it seemed a disappointment to him to linger so long.

He read a great deal when at his best, and would watch to see when I was through my work and ready to sit down, that I might read to him, which I did often many hours in a day. He seemed to greatly appreciate my reading.

He would often come into the kitchen with his Bible, and follow me around, reading and talking. We had Bible reading and talk each day, which was a blessing to me.

He often went calling with me as we did not wish to leave him alone.

He often walked out a short distance alone, but we always kept close watch of him. When he would go out thus, he would say, "If I never come back, you can hunt me," and at evening when retiring he would say, "Good-night, I may not be here in the morning." He was constantly watching for his Master.

He made use of every opportunity for service for the Lord. He was very much concerned about the welfare of the nation, and did so hope we would not enter into the war.

We feel the Lord was gracious to take him to Heaven and thus relieve him of the dreadful reality of this awful conflict.

When he went calling with me one day, on taking leave of the lady, he repeated this verse he said his mother had taught him:

"Fare thee well, and if forever,
May thy path with glory shine;
Some kind angel round thee hover,
And sweet peace of mind be thine."

He had many messages for those who visited him, though he could not talk long at a time. He said, "I have done my work while I was well;" and praise the Lord it was well with him.

The doctor told us at the beginning of his sickness, that there was no hope for his recovery—that he was simply worn out. The neighbors were very kind to us and some one sat up with him or was with us almost every night for the last two months. The pastor, Zimri Stubbs, and wife were a great blessing to us during his sickness and death.

We are so thankful to our Heavenly Father that he permitted us to care for father in his last illness. The last prayer we know of him making was when his son, Charley, bade him farewell. He feebly motioned him back to his bed and taking his hand in his, closed his eyes and moved his lips, too weak to utter words.

During the revival here I sent for the young men singers, Ray Carter and brother Price, to come in and sing for father. They sang a song I so much loved, "I am a litle old-fashioned I know." It was the last song father ever heard and he was so pleased with both the song and the visit with the young men.

After the visitors went, he bade us good-night in a cheerful spirit as he went to bed. He soon took to coughing, which we were never able to relieve, and the Master called for him.

One of his grandsons, A. E. Kenworthy, wrote: "I wish I could be with you in this time of bereavement.

I realize that the oldest prop of the family and a perfect man has been taken. The grandson, A. D. Kenworthy, from Portland, Oregon, came to attend the funeral.

We did what loving hands and hearts could do for him and feel that his life with us was a great benediction. We took his body to Whittier, where it lies beside that of his loving wife, to await the resurrection morn. Praise God we shall meet them there.

Training School,
Huntington Park, California, March 6, 1917.

Dear Father and Mother:—

I was sorry that you were unable to attend Uncle Amos' funeral. I missed school to go, not only because I wished to pay my last respects to a man I had learned to love, but there was a tinge of something else that made me wish to attend. You see, as I was raised a Methodist, and am only a two-year-old Quaker, I had a curiosity to know how a real Quaker funeral was conducted. It was really the most beautiful funeral service I ever witnessed.

I knew Uncle Amos' taste regarding flowers at a funeral and wondered if it would be respected. It was, for there were only a few bouquets on the altar railing of the church, just enough to relieve the plainness, and a wreath or bouquet on the plain black casket.

Emma Coffin, Wallace Gill, Edwin McGrew and John Chawner were seated in the pulpit. After all was quiet, Edwin McGrew arose and made a few remarks as to the occasion for which we were there, and said they were seated upon the platform by invitation. He then took his seat and all were silent for some minutes. Finally Wallace Gill stepped to the front of the platform and kneeling, gave utterance to such a prayer as only the Holy Spirit can indite, touching every heart.

After the reading of the obituary by Edwin McGrew, Wallace Gill spoke from John 5:35, "He was a bright and shining light." In brief he said. Uncle Amos had been a bright and shining light for Christ. He always stood true to God no matter if all men opposed him. Some thought him peculiar and visionary but as for him, he thought it was from the Lord and that he brought things to his remembrance. Wallace told of his first acquaintance with Uncle Amos. It was when he was a small lad back in Indiana, where Uncle Amos was holding meetings. He was in the back part of the church and was about to leave when Uncle Amos came down the aisle and stopped him. He said, "The Lord has called thee to preach." He did not meet Uncle Amos again until some twenty years afterwards here in California. Wallace then went up to him and said, "You do not remember me," but was met with the reply, "Yes, thee is the boy I met in Indiana. I told thee the Lord had called thee to preach." Wallace was sure that unless the Lord had told him in the first place and then years afterwards had brought it before his mind, that he could not have remembered this. He further said that his church and pulpit had always been open to this man of God and his services were always seasons of blessing.

Edwin McGrew then told what a great help his life had been and what a loss the Quaker church would feel through the going of this dear saint of God. He then threw the meeting open to anyone who wished to give a short testimony as to the help this life had been to them. One by one the friends arose and gave loving tribute to the memory of this man, and I thought truly Uncle Amos is preaching his own funeral sermon and such a one as not many are able to preach. Then came the most surprising to me, yet the most sacred and touching scene of all, for Oliver arose and said he would like to speak a few words. He said his father had been very strict with them, yet a more kind and loving parent

he could not have desired. He gave several touching incidents of his father's interest. He said that unto the last his father had a passion for lost souls, yet the devil never left tempting him, but his testimony was that after he had started to serve God he had never knowingly disobeyed him.

As I viewed for the last time in this world, the face of Uncle Amos, I thought how natural and peaceful he looks, and truly he is not dead but gone before.

I went away from that funeral feeling indeed that I had been in the very presence of the Lord and with a resolve in my heart that by his grace I would live a whole-hearted Christian.

With love, from daughter,

HAZEL. Reichar

MEMORIAL OF AMOS M. KENWORTHY

BY H. EDWIN MCGREW

(Read and passed by California Yearly Meeting, 1917.)
(Taken from the Minutes.)

Amos M. Kenworthy was born near Springboro, Ohio, June 19, 1831, and died at Denair, California, February 28, 1917. Funeral services conducted by Edwin McGrew, pastor of Whittier Friends Meeting, and Wallace Glil, Friends pastor at Bell, California, were held March 5, in the First Methodist Church of Whittier, the Friends Church, on account of building operations, being unable to accommodate the large number of persons who gathered to pay loving tribute to this man of God, so well known as a minister among Friends. Interment was made in the Whittier cemetery.

Amos Kenworthy was the last of a large family of ten children. His parents, Amos and Mary Miller Kenworthy, were early pioneers in Indiana and his educational privileges were very limited. At Raysville, Indiana, Septem-

ber 23, 1852, he was united in marriage with Phoebe H. Reynolds, who preceded him to the Heavenly Home May 18, 1910. Their two sons are Oliver N. Kenworthy of Denair, California, and Charles H. Kenworthy, of Whittier, and there are eight grandchildren and nine great grandchildren.

Amos Kenworthy's remarkable religious experience began early in the year 1865, while he was engaged in making a drain ditch near New Salem, Howard County, Indiana. He had been converted ten years before, but while he was a birthright Friend and exemplary in life, he was not in harmony with God. The vision on the ditch bank brought complete dedication and from that time he became a loyal follower and a true servant of Jesus Christ. Like Paul, he never forgot the scene nor wearied of telling of it. He began preaching at once and was soon recorded a minister of the Gospel, at the age of thirty-seven. For nearly half a century he was a faithful, fearless prophet and seer.

His first religious visit was back to his former home at Spiceland, Indiana. The marked radical change in his life and the peculiar type of his ministry brought misunderstanding and opposition. Perhaps no Friends minister of the past century experienced so much pronounced criticism, yet faithful and loyal and unimbittered he sought to wholly follow the Lord. He traveled extensively in religious service and was one of the first evangelist preachers of the period of new awakening—or the great revival period in the Friends church. He visited almost every Friends community and settlement in the United States and went on extended visits to Canada, England, Ireland and Wales. At many different times he would visit as large a number of the American Yearly Meetings as it was possible for one to do in the given year. His visit to England was in 1893, and from that time to his death he carried the fervent desire to return to England for further service.

Any complete review of his extensive work as a traveling minister would be quite impossible.

During the years of his young manhood and during most of the years of active service his home was in Indiana. There were two years at Columbus, Ohio, one in Kansas, and two years at Fall River, Mass. He attended the opening of the California Yearly Meeting and moved to San Jose, California, in 1902. In 1905 they went to Newberg, Oregon, where they remained two years and then moved to Whittier in 1907, where he had lived practically ever since, until going a year ago with his son to Denair, California.

Wherever Friends are known in America the name of Amos M. Kenworthy is familiar and the peculiar experiences through which he passed, the definite leading of the Spirit, the directness of his prophetic messages, the fervor and zeal of the man, the uncompromising loyalty to his Master with his ready submission to the authority of the church and above all his candid unswerving faithfulness to God and duty—all these have been recounted again and again. He loved to obey—he feared to disobey his Lord. The challenges of worldliness, of fashion, of desire for prominence, were all lost on him. He never regarded his religious life as something apart from himself and the world in which he lived, but squared his life with the unyielding law which he preached. His habits of industry were most exemplary, and he was willing to labor with his own hands to meet the necessities of life. Toil was joy to him when toil was duty. In the later years especially he found it not only possible, but a pleasure to make contributions from time to time to the enterprises of the church, especially to educational and to missionary work.

In all that might be appropriately said he would desire no exaltation, for he claimed no more and was no other than a man of like passions as other men, and recognized always that he had been a sinner but was saved by grace

and kept by the power of God. May the influence of his humble, sincere, earnest Spirit-filled life stir the church of which he was a member and to which he was loyal, to holy endeavor in the Lord.

RESPONSE TO MEMORIAL

After the reading of the above memorial by the clerk, Mabel H. Douglass, a number of friends gave tender tributes to his memory.

Margaret Wood, of Denair, spoke of criticisms unfounded. Levi Gregory, of Oakland, spoke of his earnest ministry. A visiting friend by the name of Morris spoke of obtaining healing in answer to his prayer for her.

William P. Pinkham, of Huntington Park Training School, spoke of his singleness of purpose in following the Lord. "He disobeyed not God. Praise God for such a life among us."

Mrs. Healton, from his home meeting, spoke of his loyalty to the church in a marked degree. A Mrs. Sailor of Canada, remembered the visit of the dear man to her home meeting and told how they had longed that he might come again.

William Harris gave a loving tribute.

Edwin McGrew spoke of his appreciation of him as a friend and a neighbor, as they had been happily associated as such. He was an adviser and sympathizer; a careful business man, correct in all his dealings; a man not to be afraid of, but to love.

Nannie M. Arnold, editor of Pacific Friend, repeated "Behold an Israelite indeed, in whom is no guile."

Charles E. Tebbetts spoke of the sweet spirit of the man, always in subjection to the church.

Mary Wood said his conversation was always of the Kingdom.

Jesse Wilmore, while loving the man, said "If friends would have as much faith in God as in Amos Kenworthy they would be better men. He spoke of a miner who said of Amos: "That man speaks from his heart."

Lorina Hoskins said, "He had rather have his right hand removed than to sin." Roma Hollingsworth also gave a loving tribute and many more would have been glad for a word but time was limited.

A TRIBUTE

Dear Uncle Amos, how I loved to have him in our home, and I am sure he loved to come, because he said so. When I saw him coming I felt sure he was bringing me a message from the Lord. When I went to the door to bid him welcome, he nearly always said, "Well, I have come for thee to scold me again, so if thee has anything to say, tell it out." I think this was because we often differed in our views on religious subjects but always with a kind loving Christian spirit, and we parted better friends than ever.

I think it was the last time he was in my home, and not long before he left this earthly home, that we were speaking of revivals and he said one of the greatest revivals he was ever in was started at a funeral. I asked him to tell me about it. He ended by saying he thought every funeral sermon ought to be a testimony meeting, and that is just the kind we had when we laid him away, forever to be with the Lord.

Our hearts were sad because we would miss him, but there was no real sorrow or mourning, because we knew the pearly gates had opened wide to receive him, and he had an abundant entrance.

I praise God for having been a personal friend of Amos Kenworthy.

IDA TERRELL,
Denair, California.

MINUTES FOR RELIGIOUS WORK, TAKEN OUT BY AMOS M. KENWORTHY

(Information given by Milton Barrett, Guy, Howard County, Indiana.)

This record is not quite complete, owing to inability to secure records from some meetings after so many years.

The public ministry of this Friend began while he was a member of New Salem Monthly Meeting in Howard County, Indiana.

His certificate of membership for himself and family, was received from Spiceland Monthly Meeting, Indiana, Twelfth Month, 30, 1865. In the course of one year or more he commenced to speak in meetings and often engaged in vocal supplication.

He procured a minute First Month 25, 1868, to accompany Jesse T. Hartley to Union Quarterly Meeting, returning the same Second Month 29, 1868, with the information that he had attended the Quarterly Meeting to the satisfaction of his own mind.

From that time on he had considerable service for his Master in his home meeting and in his own Quarterly Meeting, to the satisfaction of his friends.

His gift was acknowledged and he was recorded a minister by New Salem Monthly Meeting Tenth Month 30, 1868. At the same time he was liberated to visit in the love of the gospel, Walnut Ridge Quarterly Meeting, and a part of the meetings constituting it, and to appoint meetings on the way and engage in family visiting. He returned the minute Twelfth Month 26, 1868, with the information that he had performed the work satisfactorily to his own mind.

He received a minute First Month 30, 1869, liberating him for service in the love of the gospel in White Lick, Concord, Plainfield and Western Quarterly Meetings, and

the Meetings of Fairfield and Vermillion Quarterly Meetings, and to appoint meetings amongst Friends in the vicinity of these meetings, as truth opened the way.

This minute was returned Third Month 27, 1869, together with several returning minutes, with the information that he had attended to the concern to the peace of his own mind.

He again received a minute Fifth Month 25, 1869, liberating him to visit, in the love of the gospel, Northern Quarterly Meeting, and the meetings belonging thereto, and to perform service amongst Friends, also to perform service within the limits of our own Quarterly Meeting, New London.

The next meeting, Sixth Month 26, 1869, he returned his Minute with information that he had attended thereto as far as truth seemed to open the way, to the peace and satisfaction of his own mind.

The same meeting gave him a minute liberating him to visit in the love of the gospel, Iowa Yearly Meeting, and to attend to such other religious services within the limits thereof, as truth may require, also to appoint meetings going and returning, if way should open.

This minute was returned Second Month 26, 1870, with the information that he had attended thereto to the peace of his own mind. He also produced some returning minutes from meetings attended.

It appears that his Master had a great amount of work laid out for him, for he was constantly in the field either abroad or at home, for when he was at home he was not idle.

The same meeting, Second Month 26, 1870, again liberated him to visit in the love of the gospel, Union, Richland and Northern Quarterly Meetings, and to perform such other services therein as truth may require; also to appoint meetings within our own Quarter.

He returned this minute Eighth Month 27, 1870, with the information that he had attended to the work to the

peace and satisfaction of his own mind, and also produced some returning minutes.

Then he removed to Richland Monthly Meeting, Indiana.

RECORD FROM RICHLAND MONTHLY MEETING

Amos M. Kenworthy and family joined Richland Monthly Meeting by certificate, Third Month 8, 1871. At the same time he took out a minute to attend all the Quarterly Meetings in the state of Ohio, belonging to Indiana Yearly Meeting.

He obtained a minute Twelfth Month 6, 1871, from the Monthly Meeting, to visit Plainfield, White Lick and Fairfield Quarters and such other services as he felt called to render.

He returned this minute Sixth Month 5, 1872. At the same meeting he was granted a minute to visit Wabash, Northern, New Garden and West Branch Quarterly Meetings, with the privilege of appointing meetings while going and returning. He held this minute until Eleventh Month 6, 1872, when he obtained a minute to attend Plainfield, Walnut Ridge, Thorntown and Spiceland Quarters, David Harrold accompanying him in his visits. This minute he held until Sixth Month 4, 1873.

Records and copies of minutes of Columbus Monthly Meeting of Friends, Columbus, Ohio, respecting the ministry and labors of Amos M. Kenworthy and his wife, Phebe Kenworthy:

A certificate of membership is received Twelfth Month 6, 1876, from Richland Monthly Meeting of Friends, Hamilton County, Indiana, for Amos M. Kenworthy, a minister and Phebe, his wife, which has been read and accepted.

Minute (same date).

Our beloved friends Amos M. and Phebe H. Kenworthy, (the former a minister, in unity) laid before this meeting a concern for gospel services in the limits of this (Alum Creek) Quarterly Meeting, with which the meeting unites and liberates them for the service.

Fourth Month 4, 1877, our beloved friend A. M. Kenworthy, a minister, (with his wife) laid before this meeting a prospect for religious service within the limits of Miami and Centre Quarterly Meetings, with which the meeting fully united and liberates them for the service.

On the same date they return the minute granted them Twelfth Month 6, 1876, full satisfaction being expressed.

Fifth Month 12, 1877, the minute granted these friends in last month is returned with expressions of satisfaction.

Returning minute is received from Alum Creek Monthly Meeting dated Third Month 20, 1877, expressing satisfaction.

Fifth Month 2, 1877, minute is granted them to visit in gospel love New York and New England Yearly Meetings and for labor within their limits as the Lord shall direct.

Eighth Month 1, 1877, returning minutes received from New York Yearly Meeting for them, expressive of good unity.

Second Month 6, 1878, returning minutes received from Scipio Quarterly Meeting, New York, dated Twelfth Month 29, 1877, for Amos M. Kenworthy, expressive of good unity with his labors.

Returning minute from Scipio Monthly Meeting, New York, dated Second Month 20, 1878, for Amos M. and Phebe H. Kenworthy is received, expressive of unity and concurrence with their labors.

Fifth Month 1, 1878, minute is returned granted them Fifth Month 2, 1877, for visits in New York and New England Yearly Meetings.

Fifth Month 1, 1878, another minute is granted them for labor in the same field as embraced in the minute

just returned, to visit in gospel love the ensuing Yearly Meetings of New York and New England, and to labor in their limits as the Lord shall direct and open the way.

Seventh Month 3, 1878, returning minutes were received and read from New York and New England Yearly Meetings, expressive of their unity with the company and labors of Amos M. and Phebe H. Kenworthy in those meetings.

Eighth Month 7, 1878, returning minutes have been received from Rhode Island Monthly Meeting, held at Portsmouth, Rhode Island, dated Sixth Month 27, 1878, and also one from Swansea Monthly Meeting held at Fall River, Massachusetts Sixth Month 24, 1878, and one from Scipio Quarterly Meeting, New England, held at North Street, Sixth Month 29, 1878, for Amos M. and Phebe H. Kenworthy, all expressive of unity with their company and gospel services.

Ninth Month 4, 1878, minutes are returned granted them Fifth Month 1, 1878, for services in New York and New England Yearly Meetings, with information that the services had been accomplished to their satisfaction.

The same date they requested their right of membership transferred to Richland Monthly Meeting, Indiana, which was granted Tenth Month 2, 1878.

By kindness of J. H. Miller,
Camp Chase, Ohio.

MINUTES FROM RAYSVILLE MONTHLY MEETING, INDIANA

Amos M. Kenworthy became a member of Raysville Monthly Meeting, Henry County, Indiana, by certificate from Richland Monthly Meeting, Fifth Month 5, 1880. At the same time he obtained a minute to attend Canada Yearly Meeting, and some of the meetings belonging thereto, and to attend meetings on the way going and

AMOS M KENWORTHY
As a Young Man

returning. A. M. Kenworthy received the endorsement of Spiceland Quarterly Meeting to attend Canada Yearly Meeting and other religious service within its limits, dated Sixth Month 12, 1880.

He returned this minute in Ninth Month and obtained one to attend Kansas Yearly Meeting and to perform religious services within its limits. His wife, Phebe H., expressed a willingness to accompany him, with which the meeting was united.

In the summer of 1881, he removed to Cottonwood Monthly Meeting, Kansas, and in the autumn of the same year returned to Raysville Monthly Meeting.

In Twelfth Month, 1881, he obtained a minute for religious labor in the limits of Indiana Yearly Meeting, wherever the Lord may call him.

In the Second Month, 1882, he obtained a minute to attend New York and New England Yearly Meetings, and perform some labor within their limits. In Eighth Month, 1882, he returned the above mentioned minute, with information that he had attended the Yearly Meetings and performed such labor within their limits as the Lord directed.

At the same meeting he obtained a minute to attend Iowa and Western Yearly Meetings and labor within their limits as way may open before him.

In Ninth Month, 1882, he returned above mentioned minute, with returning minutes from the Yearly Meeting, and obtained a minute to attend Kansas Yearly Meeting and attend such other religous services as seemed right.

In Tenth Month, 1882, he returned the minute to attend Kansas Yearly Meeting with a returning minute from that Yearly Meeting. Also one from Kansas City Monthly Meeting.

At that monthly meeting he also returned the minute granted him in Second Month last, and obtained one for religious services in the limits of Indiana and Ohio

Yearly Meetings. Endorsement of Spiceland Quarterly Meeting to attend New England Yearly Meeting was granted to A. M. Kenworthy Third Month 11, 1882.

In Second Month, 1883, he obtained a minute to attend New York and New England Yearly Meetings, and to perform religious service on the way going and returning. His wife, Phebe H., obtained a minute to accompany him on this visit. Third Month 10, 1883, Spiceland Quarterly Meeting indorsed the minute of Amos M. and Phebe Kenworthy to attend New York and New England Yearly Meetings.

In Eighth Month, 1883, Amos and Phebe Kenworthy returned the minutes granted them in Second Month, with a very interesting account of their labors, and what the Lord had done for them.

In Tenth Month, 1883, he returned the minute granted Tenth Month, 1882, and received one to labor within the limits of Indiana Yearly Meeting. His wife was liberated to accompany him in his service.

In Twelfth Month, 1884, they returned these minutes with an interesting account of their labors.

In First Month, 1885, their rights of membership were removed to Long Lake Monthly Meeting, Grand Traverse County, Michigan.

By kindness of C. S. Hubbard.

Minutes of Long Lake Monthly Meeting, Traverse City, Michigan.

Sometime between First Month, 1885, and Second Month 24, 1890, their rights of membership were transferred from Long Lake Monthly Meeting, Michigan, to Plainfield Monthly Meeting, Indiana.

EXTRACT FROM RECORDS OF SWANSEA MONTHLY MEETING, NEW ENGLAND

Second Month 24, 1890—A removal certificate was received from Plainfield Monthly Meeting, Indiana, in favor of Amos M. Kenworthy and his wife, Phebe H. Kenworthy.

Second Month 28, 1890—Amos M. Kenworthy obtained a minute for the purpose of attending New York Yearly Meeting.

Sixth Month 30, 1890—The above minute was returned with a minute of his acceptable attendance at the Yearly Meeting.

Sixth Month 30, 1890—Amos M. Kenworthy obtained a minute for service in the limits of New England Yearly Meeting.

Ninth Month 29, 1890—Amos M. Kenworthy returned the minute granted him for service in New England Yearly Meeting, also presenting a returning minute from Smithfield Quarterly Meeting. At the same time he made request for a removal certificate for himself and wife to Penn Monthly Meeting, Michigan, which was granted Tenth Month 27, 1890.

By kindness of Henry C. Aydelott,
Fall River, Massachusetts.

Penn Monthly Meeting records a number of minutes granted him for service in New York, North Carolina, and notably the one granted him Eighth Month 20, 1892, for service in London and Dublin Yearly Meetings.

At the Monthly Meeting held Fourth Month 21, 1894, he returned the minute granted him for service in London and Dublin Yearly Meetings.

On Fifth Month 19, 1894, a certificate of removal was granted them to Raysville Monthly Meeting, Henry County, Indiana.

From Raysville they removed their membership to San Jose, California, and Eleventh Month 7, 1904, their membership was transferred to Newberg Monthly Meeting, Oregon, where it remained until Fourth Month 3, 1907, when it was transferred to Salem, Oregon.

Amos M. and Phebe Kenworthy were received into membership with Friends Church at Whittier, California, from Salem Monthly Meeting, Oregon, Eighth Month 14, 1907, by certificate, their membership continuing in Whittier Church until their death.

Fifth Month 13, 1914, Amos Kenworthy laid before the meeting a concern to visit Dublin and London Yearly Meetings in 1915. At the time of his last visit there he felt his work was not finished, and he expressed a strong leading to return. As those Yearly Meetings are held in early summer, it would be too late next year to get the minute.

The matter, on motion, was directed forwarded in the usual course to the Quarterly Meeting with the consent and approval of this meeting. He also expressed a leading to visit Western, Indiana, and probably Kansas Yearly Meetings this year.

The matter was directed forwarded to the Quarterly Meeting with the approval of this meeting. The Quarterly Meeting approved as did also California Yearly Meeting, but way did not seem to open for him to again visit Dublin and London Yearly Meetings, although he held himself in readiness to do so even up to the time of his last sickness.

It was a matter of deep regret, many times expressed, that he was not able to finish what he felt called to do in these two Yearly Meetings. Thus closes the record of this busy man of God. To him life was divine for duty was a joy.

CHAPTER II

INCIDENTS

By LUCINDA EDWARDS, Westfield, Indiana.

The first of my acquaintance with Amos Kenworthy and his work, was at Westfield, Indiana, where he held a series of meetings, the first attempt at anything of this nature among us. It was in his early ministry. Many people thought and said that he could not hold meetings at that season, the Sixth Month, when men were plowing corn.

At the close of the first meeting he asked the privilege of continuing them, but met with opposition, mainly because of the busy season. He offered to hold the meetings at five o'clock in the afternoon and assured the men that they would get more corn plowed in a day if they would come than if they did not come. Some said they knew better and would not come, but when the hour for meeting came everyone was so curious to hear what he had to say, that all were there. Their work prospered and their souls were blessed.

I think he held meetings about ten days, and people changed their ideas as to what the work of the Lord really meant. He set forth so accurately the spiritual condition of many individuals, that all had to acknowledge that the Lord was leading. I date my own conversion to that meeting. He spoke to my condition so clearly that I was enabled to give myself to the Lord, who put a few words in my mouth to speak. I was so timid that I made excuses. Amos got up and again spoke to my condition. He said the Lord was calling for testimony and then repeated the very excuses I was making.

I determined I would speak when he closed, but again I hesitated until some one else spoke. I concluded then it was not for me, but he rose again and his words brought such conviction that I determined to speak, but again I failed. A third time he spoke to my condition. I resolved again to speak. I had a babe in my arms, and as I made a move to arise a woman rose to speak and I failed and the meeting closed. Such darkness and distress seized me that I was miserable beyond description.

I had not yet spoken to Amos, did not remember ever to have met him before. I was in the back part of the house, but before I could get out into the aisle, he was by my side, asking me why I did not speak, saying, "Thee was the very one I meant when I was talking." He spoke to the several other conditions during the meetings.

He held a meeting especially for parents or those over thirty years of age, giving advice about training children, which was very satisfactory, though at first, some were asking, "Does he want the parents to go to Heaven and the children to hell?"

One very clear case of the special leading of the Spirit was shown in a meeting in Greenwood, near our place. A man invited Amos to dinner after meeting. He got in the sleigh to go but when he got to a certain road he said, "The Lord tells me to go that way," so he got out and started on that road. Another man overtook him and asked him to ride. He rode to another parting of the way and the Lord told him to follow that road. He got out and followed it. It took him past our house where he ate dinner and then told my husband the Lord said for him to go with him to a house in a certain direction. They went and found a family in great trouble and Amos faithfully preached to them, so plainly that my husband had to tell them of Amos' peculiar leadings and that he had told him nothing about the family. There were some remarkable conversions during that series of meetings.

PHEBE H. KENWORTHY
As a Young Woman

EARLY INCIDENTS

By GUFFITT WRIGHT, Mooresville, Indiana.

The first time I saw Amos M. Kenworthy after his conversion was, I think, in the fall of 1867, at Western Yearly Meeting. He used about five minutes in speaking of the keeping power of the Lord, and closed by saying, "Bless the Lord, oh my soul," which seemingly left a good impression on the people's minds.

The next account I have of him is in the summer of 1868, when he with Thomas Thomas, came to our house in Morgan County. On Seventh-day, late in the evening, when I came home, Thomas said that though Amos was not a recorded minister, he wanted word to go out among the people that he would be at Bethel the next day at 11 o'clock. Notwithstanding the probability that some people might think it out of order, because he was not a recorded minister, I decided to, and did do what I could to get word to the people. In doing so I met some opposition. I notified a certain person that Kenworthy was to be at Bethel the next day, and I got his hasty reply, "What if he is? I knew him years ago and he is no preacher."

Next day, which was First-day, after the meeting was gathered and all was still, Amos arose with the following language, "I am glad thou hast formed the opinion of me that thou hast." Then he repeated the words the individual had spoken of him the evening before, just as correctly as if he had heard them himself.

I think it was during the same trip that he saw a man standing in the street of Monrovia, in Morgan County. The man was under discouragement. Amos called him by name and told him to get off that sandy foundation.

In his early ministry, from what little I was with him and saw him, I never saw any one that had more of a discerning spirit than Amos Kenworthy. A number of years after the time spoken of above, I was sitting beside him at meeting in Bloomingdale, when I felt that the Lord

had given me a few words to speak and I was about to quench the Spirit, when Amos used his elbow against me so strongly that I was prompted to stand up and deliver the message, much to the peace of my mind.

Isom Cox, of North Carolina, David Newsom, Amos Kenworthy, and others, held a glorious good meeting after the close of Western Yearly Meeting Sabbath School Conference, in Park County. I am sorry I have not the dates, but I praise the Lord I expect never to forget the meeting.

THE JUG OF MILK

By T. C. KENWORTHY, Richmond, Indiana.

One rainy day, soon after his baptism with the Holy Ghost, Amos felt that he should go and visit and warn a neighbor who lived about a mile away. His wife did not want him to go, but when she saw he was determined to go she said, "Well, if thee will go, take the jug and get some milk." He replied, "No, Phoebe, I will go and come back and then I will go again for the milk. I don't want to go and do the Lord's work in the name of a jug of milk." The result was that the visit was made in the morning and the milk was gotten in the afternoon.

One day while at New Hope Monthly Meeting, the Lord revealed to Amos that his oldest son, Oliver, was preparing to run away from home. On returning home he told Oliver all about what he was planning to do, including where he had hid his bundle of clothing in a log preparatory to leaving. Oliver immediately repented and remained at home a dutiful boy.

Before Amos was recorded a minister, he felt the call and was preparing to go to Iowa to preach the gospel. There was a note of $250.00 against his house that would come due before he would return. His wife insisted, rightly, that some provision be made about it. The man

holding the note consented to hold it until he should return. On returning from his preaching tour, some weeks later, he was able to pay off the note with money providentially provided by the Lord.

WITH AMOS IN MANY MEETINGS

By SARAH E. MORRIS, Guilford College, North Carolina.

I scarcely know how or what to write, for I have been in so many meetings and seen such wonderful dealings of the dear Lord with Amos Kenworthy and know so much of the dear brother's work that it would almost take a volume in which to tell it.

The first time I ever saw him, he was sent in answer to my prayer in 1867, and he preached to me at Monthly Meeting. I had asked the Lord to send some one I had never met to tell me if I was called to public work, some one who had not seen me weeping at services as was often the case. I was afraid to give up to the work for fear of being wrongly led.

He came to me and asked me if I would go to work if the Lord would answer my prayer. I said "Yes." He replied, "Well, the Lord has sent me to tell thee, for thee has asked for a stranger to be sent." Then he told me what I had asked of the Lord. "Now," he said, "thee knows no one has told me for thee has never told any one, not even thy husband," and I said I knew that was true, for none but myself and the dear Lord knew anything about it.

He preached wonderfully pointed sermons on Seventh and First-days at Bloomingdale Quarterly Meeting, then he came back to our meeting the winter of '67-'68, and, being wonderfully blessed of the Lord, preached to the condition of some present.

He attended a meeting at the Kelly School-house, where he said there was some one there who worked as hard

and sweat as much getting that corn as if he paid for it and got it right. He also held meetings at Outland School-house and was favored to preach to the condition of that people.

I was also in a meeting of about two weeks at Darlington, Indiana, where he was wonderfully blessed and enabled to see the condition of many and make it appear very clear that if the Lord's children would let him have the right of way with them he would work wonderful changes in many places through them.

Later, in '77-'78, he and Henry Herald conducted a series of meetings at Coloma neighborhood, in which the power of the Lord was made very manifest. He went from there again to Bloomingdale, where he was much favored, at both places doing a great deal of personal work, speaking to individual cases.

I was sick at this time and he came to our house and prayed for me that I might be healed and go with them to help in the meetings. As soon as I was enabled also to take hold of the rope of faith, it was done and I went with them. He spoke right out in meeting when I arose and told of my healing. He said, "I knew it would be done." A few days later, twelve of us went to Carmel and the Lord wonderfully blessed there. I met him so many times since and he always has that great trust and faith in our Heavenly Father.

And now, in 1891, he comes to North Carolina and his zeal and intense interest seem not to have abated but rather to have increased. He testifies that in all these years he has done nothing that he wishes undone, and to have left nothing undone that he felt the Lord wished him to do. To the Lord he gives all the praise.

A REMARKABLE MEETING

By MARTHA N. LINDLEY, Rush Creek, Park County, Indiana.

In Fifth Month, 1868, Amos M. Kenworthy, at that time an unrecorded minister, visited Bloomingdale Quarterly Meeting, and though not extensively engaged in public service, yet he demonstrated clearly that the gift of discernment had been bestowed upon him.

Following Quarterly Meeting, he attended Rush Creek Meeting, and visited several families, especially the elders, desiring of them the privilege to organize what was then termed, "Tract Reading Meetings." They feared it would be an unwise step to take without authority of the Monthly Meeting, and so it was not effected, and he took leave with the understanding the subject would be presented at the next business meeting, which was done.

But in that day of sameness in the church, it was regarded by many as an innovation and consequently the matter was dismissed for the time being, but the spiritual awakening soon demanded it, and permission was granted a short time afterwards, and the "Reading" soon developed into a lively social meeting for prayer and testimony.

The following winter, in Second Month, 1869, Amos again visited Rush Creek. It being Monthly Meeting, he presented a minute from his Monthly Meeting, showing that he was an acknowledged minister.

He had grown much in spiritual power, and fearlessly declared the counsels of God to the stirring up of some of the strongholds of Satan in the church, and while strong convictions were brought to many hearts, others were brought into deep distress, fearing the church would be shaken from her long established foundation.

At night he held a meeting in a private house, in which were several conversions, a thing that had not been witnessed in a Friends' meeting in that place.

On the following day, which was the Sabbath, he preached to a large congregation of people, many coming,

no doubt, to hear what this strange man of God had to say. Those who had received pardon, the previous night, were bold to declare it to the people, which sounded very strange in a meeting that had existed more than forty years, almost wholly in silence, never having a resident minister.

At the close of the meeting, Amos announced he would be at the home of M—— N—— on the following day, and that he would be glad to meet all who would feel like coming. He also stated to some Friends that the Lord called him to a certain place to hold a meeting that night, and he so minutely described the house and surroundings, that any one knowing the place, had no difficulty in deciding where he wished to go.

He was favored by visionary eye to see the locality, for he had never seen it with the natural eye. It was a Universalist community. On Second-day morning, soon after sunrise, people began to gather in the appointed place; and the power of God so manifested itself in deep conviction on the hearts of many present, that there seemed to be no need of preaching. Some testified "We felt the power of conviction come with the shake of the hand." This meeting continued through the entire day, without any recess for taking food for the body, the intense interest and power not giving way for a moment for refreshments.

Some were prostrated, helpless, in deep agony of soul, while groans and cries for mercy, from penitent hearts, were heard in different rooms, and many plead not in vain, but found the Balm of Gilead to heal the sin-sick soul.

Just at the close of day came the most interesting scene. A group of nine children bowed in prayer, calling upon God to forgive their sins, and soon their faces beamed with joy and gladness as they exclaimed to the forgiveness of their sins, and they were happy. It was a scene that those present had never witnessed before,

and was only the beginning of a revival among Friends at that place.

Some of our elders were present and went home to spend a sleepless night, wondering whereunto this would grow? But none could answer, for the work of that meeting is going on yet, and will go on while time lasts.

We are happy to say, the dear Lord opened the eyes of those who were thus bewildered, and soon they all gave their hearty support to the good work begun.

At night Amos had an appointed meeting at a schoolhouse and was wonderfully favored to preach to the people. After meeting some were constrained to make confessions to those with whom they had long had grievances. The day following Amos went to Illinois, to remain a week, but the Lord still worked in the community and on First-day following, there were twenty-seven testimonies, which at that time seemed a large number. An aged father arose and said he had long been praying to see such a time in the church.

Amos again returned and appointed a meeting on Third-day. The house was filled and many were made to rejoice at the manner in which God was pouring out his Spirit on the people, while others were brought into deepest anxiety for fear the church was coming to naught.

But in time nearly all accepted the seeming innovations, as being the hand of God in stirring the church from the lethargy into which it had drifted.

In the afternoon he had an appointed meeting at E. N. for special work in the salvation of souls. Many assembled and the meeting could not be dismissed until a late hour at night, with similar results as those attending the meeting at the private house the week before. The revival spirit spread and grew until nearly every member of the church was converted that had come to the years of understanding, many of the elders testifying that they

had known nothing of pardoning grace before the great awakening in the church which had its beginning with the labors of Amos M. Kenworthy.

P. S.—I feel the Holy Spirit has brought before my mind what should be written.

M. N. L.

A TESTIMONY TAKEN FROM "THE FRIENDS MINISTER"

The meeting that I refer to occurred in Second Month, 1869, in our home at Sylvania, Indiana, as Amos was on a religious visit and attended Rush Creek Meeting on Sabbath. At the close of the meeting he announced he felt that he wanted to be at our home the next day and if any one wished to come and have a special time conversing on salvation to come on. I think he was not then a recorded minister.

When the day arrived the people came flocking in, and by nine o'clock in the morning our house was filled by those of different ages, consisting of some of the most conservative element and some that held a more liberal view, as a revival wave had come over that section a few months before.

After a short interval of conversing together in a social way, all at once a holy hush came on the people in a most remarkable way. While Amos seemed very much at home at the way the Lord seemed to be leading, others felt they never saw things after this fashion, as there followed much weeping and praying and confession, as a deep baptism of repentance had fallen on so many present.

One young man was so strongly convicted that he lay several hours on the floor agonizing and praying. At one time Amos was surrounded by a number of young people repenting heartily, and he seemed to be in the

very height of glory at what was gonig on. There were fourteen that gave a bright evidence of being saved. A few remained with the young man referred to until three o'clock that night, when he was marvelously set at liberty. The meeting lasted all day without a break, until dusk without any dinner. It would indeed seem good to see the scenes of that day repeated—and why not?

Milton and Mary J. Newlin.

MINISTERS MADE—THIEF ARRESTED

By ALLEN and LUZENA HANSON, Anson, Kansas.

My first recollection of Amos M. Kenworthy was at New London, Howard County, Indiana. While attending Quarterly Meeting in that place, he gave a short talk during the hour of worship. Just after the close of meeting he stepped out onto the door-step at the south side of the house where a large company were greeting each other, and spoke a few minutes very earnestly to some one who had remained outside during the meeting to avoid conviction.

My brother Levi was standing by me, and as Amos closed he pointed to a man in the yard and said: "There is the man!" I noted the prophecy and having heard of the end of that man, I am convinced the predictions were confirmed. This was in 1868 or '69.

Amos visited our Quarterly Meeting at Richland, Hamilton County, Indiana, in Third Month, 1870. My wife, who was then Luzena Harold, was assistant clerk at that time. He obtained permission to visit the women's meeting. Luzena had long been warring against conviction of duty. When he came into the room she stepped down into the middle of the house and sat down by the stove to avoid him, having heard of him before and fearing him.

The next day while the company was taking lunch between meetings, she being at the head of one company, waiting on others, Amos left his company and walked a few paces to where she was standing and delivered a message to her, which so coincided with the experience of her life, that she had to acknowledge the Lord was in it.

He went home and then returned to the same place in the following month, Fourth Month 19, 1870, and held the first protracted meeting in the way of evangelistic effort that I know of being held in the limits of Western Yearly Meeting.

These meetings are, no doubt, held in grateful remembrance by many who attended them. I did not attend them until the last day, but opposed them at first with all the powers I could command; but while plowing in the field I was convinced that all my efforts on that line were only drudgery for the devil, so while I see now that I was converted when I was about twelve years of age, I date my real awakening to duty to the effects of those meetings.

My wife and I have been able to bring to memory ten recorded ministers who no doubt were either converted or started in the work through the influence of those meetings.

Some time after the above dates, I visited a meeting Amos was conducting at Greenwood, Hamilton County, Indiana, where I saw a man, Lewis Cuteral, so stricken down with conviction that he fell on his knees and uttered cries like one pierced with bodily tortures, unbearable. He soon changed his cries, however, to exclamations of joy.

At one time, when Amos M. Kenworthy was holding meetings at Poplar Ridge, Hamilton County, Indiana, at a night meeting, he seemed closed up at the beginning of the meeting, but after a while he arose and said there was an impression on his mind that there was a person present who had left a sack and a bridle in a fence-

corner with the intention of stealing a horse that night. The man is said to have made confession of the same to Amos after the meeting.

THE DISCERNING SPIRIT

By FRANCIS JONES, Valton, Wisconsin.

Amos M. Kenworthy visited Ironton Monthly Meeting in Sank County, Wisconsin, in 1869, and held meeting. His sermons were in the demonstration of the Spirit and remarkably clear and pointed. There were eight cases of direct discerning of Spirit, that were remarkably clear to all that were acquainted with them.

He preached in three places, at the first place in a log school-house. Here he paused in his discourse and said, "There is a man and wife in this vicinity who are quarreling and brawling." They were colored folk and they parted soon after. A short time after taking his seat he said, "There is another case I must speak of. I endeavored to put it by, but I can't. There is a man in this house who is laying around in the day-time and stealing from his neighbors of nights. I have seen thy desolate family around thy fire-side tonight" (there had been a man killed for his money twenty miles from that place). Amos continued by saying, "Thee is very severe against murderers, but the same law that says 'Thou shalt not kill' also says 'Thou shalt not steal'." He urged the neighbors to tell the man of his sin, and not be afraid of him if he was twice as big as they.

This man had lived here only about two months, but his neighbors had suspicioned him. They had also heard him speak very severely of this murder. Two or three weeks after this he left these parts.

At another school-house he said: "There is a case here of a man and wife who are quarreling, yes, and they cloak it with a profession of religion and make long

prayers." This man had been jealous of his wife for years. They soon parted.

At another time he said: "I want to caution a young lady in this house on the subject of marriage. I have seen thy intended husband tonight and heard his bitter oaths. I want to tell thee it will not be a happy marriage." Her mother said to her at home, "Emily that is you." The man has remained a very rough character, but she took the warning and did not marry him.

At one meeting in the same place the first thing he said as he arose was: "There is a man in the house that we read about in the Bible, where it says, "The fool hath said in his heart there is no God; you know who he is. You are thinking this will do him no good. I can't help that, I will be clear."

He then went on to describe the starry heavens and the reasoning of first cause and such things. The man after meeting said, "I never heard it explained that way before. He has since been converted.

The last three instances were in the Friends meeting-house. Some two or three years before Amos came, there was quite a talented man that attended Friends meeting who began to preach and finally preached unsound doctrine, but was requested to quit preaching and did so.

Amos, while preaching, looked straight at him and said, "There is a man here who has been trying to lead others to heaven and don't know the way himself. Yes, he has preached infidel doctrine."

He was afterward asked to describe the man and did so, very plainly, and then said, "I came the nearest going to him, but I felt forbidden."

We can see the marvelous leadings of God in this case, as this man soon after owned that he had never been converted. He was converted and became a minister in the Wesleyan Church, and died triumphantly.

As Amos was preaching one day a man came into the

house, a very talented man. The room being crowded, he started through the middle door into another room. Amos said, "There is a man going through that door that ought to be at work for Christ. He ought to be preaching the gospel." This man had been converted and owned that he had been called to the ministry but had backslidden.

While preaching another time he said, "There is a man in the house who is studying to be a preacher, but has never been converted." He denounced such a plan and principle severely. The young man's mother said, "That is you, William," but he still remained in unbelief.

In the last prayer that Amos uttered publicly, he said: "Thou knowest, oh God, that no man has told me anything of these conditions."

REVERSING A DECISION

By N. D. BALDWIN, Long Beach, California.

About the year 1869 or 1870, Amos Kenworthy was holding a short series of meetings at Westfield, Indiana, and while they were in progress, he frequently felt called upon to go to different persons and speak to or pray for them. This being in the early transition period of the Friends Church, a majority would not attend his meetings. But there were two, Levi T. Pennington, an elder, and David Baldwin (my father), an overseer, who, to use their own language, did not want to be as "the thief to flee when the wolf cometh," but thought it a matter of prudence, at least, to be in attendance, so that if there was any good in his services, they might be ready to strengthen it and if there was none, to be ready to care for the flock. But our brother's habit of going over the house so much and being so personal in his work, was, as they said, a questionable privilege and dangerous to the cause of truth.

So, one morning these fathers remained outside of the house after meeting had begun, for the purpose of consultation and it was decided by them there must be no more of those invasions, and it was laid upon L. T. Pennington to make their decision known. But on entering the house they found our dear brother on his knees, supplicating a Throne of Grace for strength and wisdom in doing the very things which had been called in question. At the close of that prayer, they took their seats, L. T. P. sitting by Amos and my father next.

Soon after this, Amos arose and deliberately walked to another part of the house and knelt down by the side of a young sister and fervently prayed that the clouds that then darkened her spiritual vision might soon be dispelled. He then walked back and took his seat. No sooner had he done this than the young sister arose and acknowledged the perturbed state of her mind and said that she had that morning covenanted with the Lord that if Amos Kenworthy should, on that day, pray with her, she would accept it as from the Lord. She then and there gave herself to the Lord and has been a faithful follower of Him ever since and an honored member of the church.

Upon this action of the sister, L. T. Pennington turned at once to my father and whispered, "I guess we will have to let him go," and it is no wonder that he did it, for this young sister was his daughter for whom he had been praying so long. My father then rose and tremblingly said, "Dear friends, the car of salvation is rolling on and if some of us do not get out of its way, we will be crushed. As for me, I am going to get out of the way." L. T. Pennington made a similar confession and both ever afterward were not only Aarons and Hurs for Amos, but were in the front ranks of every progressive movement of the church. This circumstance also had much to do with strengthening the faith of many of us younger members of the church, as our eyes were closely

fixed on the movements of these two fathers. I was not only an eye witness to the above incident, but I have heard my father speak of it as being the beginning of a new epoch in his life. This is only one among many similar incidents that came under my observation.

EARLY ACTIVITIES

By HENRY HAROLD, Carmel, Indiana.

Amos M. Kenworthy came to Richland Quarterly Meeting, in Hamilton County, Indiana, in the spring of 1870, with a minute from his home meeting, for service within its limits.

After Quarterly Meeting was over, he called the elders together and asked the privilege of holding a series of meetings. They consented to let him have one more meeting, then they would consult further, and so it went on from day to day for over one week.

Such meetings, being so uncommon at that time with Friends, attracted large numbers of people, so that the congregations were always very large.

It being in corn planting, and night meetings hardly allowable, Friends were in considerable of a strait to know when would be the best time to hold the service. After consultation it was thought best to hold them at 4 p. m. to economize time. So we arose early and worked hard and got our crops planted in good time, and much and lasting good was done. Many were converted to Christ, not only among the young, but the middle aged and some among the older members.

The work was of a very prominent character. Many of our best workers date their conversion back to that meeting; among them quite a number of very valuable ministers of the gospel. We feel that those meetings have been a great blessing to our Quarterly Meeting.

In the spring of 1871, Amos moved with his family

and settled in the limits of this (Richland) meeting, and labored for the upbuilding and strengthening of the church.

At one time, feeling that we ought to have more vocal prayer in our meetings, he visited all the meetings of the Quarter, teaching on that subject. Often there was an altar and the older members were called out to kneel together, and he would ask each one to vocalize a short prayer, which they generally did. This proved a great blessing to many of our members and added great strength to the church at large.

The nine years that he was a member of this meeting, he was scarcely ever without a minute for service in other places. He was always busy, for he often said, "The King's business requires haste." The church not being so careful to look after his temporal needs as it should have been, he was often compelled to labor hard with his hands for support of his family, when he ought to have been relieved of this and preparing his work in the ministry.

Often after an extended visit, the next day he would be found in his broom-shop, making brooms, which he sold about the country in order to leave something for his family, while he should go on another trip. In this way he spent nine years of very useful work for God and his church in this place.

A SOUL RECLAIMED

By RACHEL H. MADDOCK, Richmond, Indiana.

Amos Kenworthy held a series of meetings at West Elkton, Ohio, in 1870, the first series ever held in that place, and for myself, I want to say they were a great blessing to me.

I had long known my duty, but I was not willing to do it. Amos felt my condition the first meeting he held.

After meeting I asked him to go home with us. He looked at me very earnestly and said, "Thee is not ready for me to go yet, for thee is not doing thy duty and thee knows it, and matters are getting worse with thee all the time."

I knew this was the truth and that he knew nothing from any outward source. I was confounded that he was led by the Holy Spirit to know my heart, and I thought it time for me to surrender to my Heavenly Father. So I came as I was a poor, needy sinner and Jesus saved me.

I had been converted when I was a child, but had lost my experience by disobedience. Amos taught me we could live without sinning and that was the very thing I longed for, and blessed be the name of the Lord I received him, and since that time I have endeavored to teach others the way of life and salvation and I am happy in my work for the dear Master, to him belongeth all praise!

A BOY SAVED

By ALVIN COPPOCK, Webber, Kansas.

I am one that can praise the Lord that Amos Kenworthy was ever called of God to preach the gospel. In 1870 he attended Iowa Yearly Meeting. My father and mother, Thomas and Ann Coppock, also attended. Amos Kenworthy had a great deal of public as well as private work to perform. He would leave the gallery and go down in the congregation and lay his hand on people and tell them just their condition and what they were thinking about.

Father and mother were very much taken with him and thought there was a great reformer in him. When they came home they told us children about him and that he was coming to our neighborhood early in the winter.

I recollect speaking to my mother thus: "I hope he will not come. I think a preacher's place is in the gallery in time of meeting, and if he acts that way, I do not want to see him."

Along near Christmas one evening as I went into the store, one of my chums told me that Amos Kenworthy and John Wood were at his father's house, and suggested that we go down and see them. I said I would like to see John Wood, but I did not care anything about seeing Amos Kenworthy. But he insisted and we went to the house.

My father had heard of their coming and was there before we were. Father introduced me to Amos Kenworthy as his oldest son. He took me by the hand, looked me in the face and said: "I know thee hasn't got a bit of religion, by the shake of thy hand." That did not help matters as far as my liking him was concerned, but oh the conviction that pierced my poor heart.

But Amos Kenworthy knew his place and he did not speak to me on the subject of my soul for some time. I loved to hear him preach, but oh the burden that was upon me. He held meetings for three or four days, in which time three of my brothers and my sister were converted, and my chum that I spoke of.

One evening he said: "I feel I ought to have a meeting north of here about ten miles, at Otawa. Will some one please send over there and have the meeting announced?" My father said, "I will do it." I was glad because I knew I would be the one to go and thus I would miss the meeting, for I was getting afraid. I went and gave out the word. The next morning Amos Kenworthy, John Wood, father and mother and I and four other friends went to that place to the appointed meeting.

I was sent several miles away to tell one of my uncles. When I returned, overcoat and mittens on, for it was a very stormy day, John Wood met me at the door, shook

hands with me and said mother wished to speak to me. Mother came weeping and said, "I have been praying for thee so long, won't thee kneel down here and give thy heart to God?" It seemed to me if a stroke of lightning had struck me, I could not have come down sooner. I prayed the prayer, "Lord be merciful unto me a sinner," and in ten minutes I was eating my dinner, a saved boy. Praise his holy name! Amos later talked to me and said, "Thee will have to preach the gospel."

He had some very plain work to do in the two meetings he held at Otawa. Once while he was talking on intemperance, two men got mad and left the meeting. As soon as they went out he began on another subject.

We came back to Smyrna and Amos held a few more meetings. On First-day two young men were talking about him as they went to meeting. One said, "He is a good man or else he is a wonderfully bad man." During the sermon that day Amos stopped suddenly and said, "Some one here thinks I am a good man or a very bad man. That is true."

Some had wished very much that he would preach on baptism, but had said nothing about it. He said during the sermon, "Some one wants me to preach on baptism. All I have to say is, 'One Lord, one faith, one baptism'."

After meeting he told some of the Friends that there was a school-house down south and he wanted a meeting there. They named the school-house and he said, "Yes, that is the place." During his sermon there, while he was preaching very fast, he stopped all at once and said, "Some of you have had things stolen, hogs and other things; you have wondered who took them. The man is here tonight." Sure enough, there was a man there who took a loose horse off the prairie and sold it.

He held another meeting farther east. Amos M. Kenworthy with several of us got into a lumber wagon and went. Just as we arrived at the place he said to the driver, "There is going to be an old woman here tonight.

I would not be in her shoes for fifty dollars." In his sermon he told of an old woman he heard of, whose husband could not live with her in peace; and there was some one in the meeting like her. This old woman concluded she would scare her husband. As he was coming home after meeting she prepared a pumpkin, taking out the seeds and cutting holes representing eyes, nose and mouth, put it on a pole with a lighted candle inside and started out. Sure enough her husband came, saw it, stopped and looked, and then started on. He saw it was coming toward him. He stopped again, started, hesitated again, with the saying, "Well, it cannot be anything worse than the devil and I married his sister."

I never met with any one who had such discernment as this dear servant of God. When he felt clear to go to Salem Quarterly Meeting my father went with him and remained working with him two weeks.

I always think of Amos Kenworthy as my spiritual father. May the blessing of God rest upon his memory.

A LATER REVIVAL

By B. FARQUAR, Wilmington, Ohio.

Friends meeting here had gathered to itself a large membership as fruit of the abundant labors of the Douglasses, Frames, Updegraph and others from 1870 forward; but the winter of 1879 and '80 was passing and with it about all the prospect of answer to the prayers of many anxious hearts that the Lord would send some helper.

Suddenly and unexpectedly our dear brother Amos took his seat in our meeting. He very soon gave proof that the Holy Spirit was using him in sending messages home to the hearts of many whose testimony had ceased, and whose hearts were too cold to enjoy the association of the brethren, or to engage heartily in good work.

Our brother Amos was given such insight into the condition and needs of the people that he was soon enabled, by public teaching and private personal dealing, to lead them through humble confession to a blessed experience of deliverance and re-consecration.

Ere the meeting closed, and with the help of a thankful, joyful church, a number were added to our ranks. Although years have passed, and many who were saved at that time have gone elsewhere, some to special work in the Master's service and others to sing his praise in Heaven, yet there are many left whose lives have been sweetened and whose conversation and influence still show evidence of that memorable and blessed service.

HEALING

By HANNAH C. BOND, Jonesboro, Grant County, Indiana.

About the year 1871, Amos M. Kenworthy came to our meeting place, Deer Creek, in Grant County, Indiana, and conducted the first revival meetings held in these parts and also one of the most successful.

I think that from that meeting the majority of our present leaders can date their new life and better experience. As it was a new feature in our church work, at the beginning, the elders scarcely knew whether to tolerate it or not, but his perseverance and success soon melted the opposition, and a glorious victory was won.

In the summer of 1876 he was again here and conducted another successful revival, but I was hindered from attending it because of sickness. I had been confined to my home and most of the time to my bed for three and one-half years. After the meetings closed he went home, but soon returned and came to our house. He told me the Lord had sent him to tell me that it was his will to heal me in answer to prayer, if I could believe.

I told him that I believed Christ had the same power that he ever had.

Then he knelt by my bed-side and uttered a short prayer. The healing power came and I arose, feeling that my disease had left me, which was by my physicians called incurable.

As I had been sick for such a long time, my flesh and blood were nearly all wasted away, but in three months' time I had gained so much in flesh that the clothing I had worn before my sickness was too small for me.

My sole object in writing this is for the glory of God. My own nature shrinks from public gaze, but I have given myself to the Lord to be used as he may see best.

BLOCKED BY CONSERVATISM

By MARY E. K. EDWARDS, Newberg, Oregon.

In the winter of 1872, Amos M. Kenworthy came to Plainfield, Hendricks County, Indiana, and commenced a series of meetings, but on account of the very conervative element predominating in power in the church, his meetings were stopped and the meeting-house door locked against him, but not until he had held a few meetings.

He was at once taken ill and lay for nearly a month, during which time he could get no permission of his Lord to leave. His illness seemed to be the result of his bondage. He seemed happy all the time. He was often visited by various conservative Friends who advised him to leave, but he said he could not get light to do so. Near the end of one month he was able to attend Monthly Meeting, at which they granted him a returning minute.

After this he held meetings for three or four days and nights with great power, My husband, Jesse Edwards, and I attended these meetings and were truly converted to God. We were then young, only about twenty-three

years old, and neither of us have ever backslid. In a few years we were both recorded ministers of the gospel. We feel that our life work was the result of Amos' faithful labors.

[These people moved to Newberg, Oregon, in 1881. The Lord wonderfully blessed them in helping to start that Quarterly Meeting and also Friends Pacific Academy, now Pacific College.]

A WORD FROM QUAKER HILL, INDIANA

By RUTH ELLIS.

In 1872, Amos Kenworthy was at Wabash Quarterly Meeting, held at Amboy, and immediately after held a series of meetings, the first revival ever held there. The meetings were held at four o'clock in the afternoon.

Hugh Woody preached direct to me on First-day afternoon and on Third-day afternoon I gave myself to the Lord. Praise his name! I have been mercifully spared from ever wickedly departing from him. In a little less than five years the church recognized in me the gift of the ministry. There was a man converted or renewed at the same time who became a minister.

Amos worked faithfully, though there was prejudice against him.

WORD FROM ZANESFIELD, OHIO

By MARY YOUNG AND OTHERS.

Amos M. Kenworthy came to Goshen Meeting of Friends, Logan County, Ohio, in the spring of 1872. Some of our members had heard of this dear Friend's work for the Master and of his being led by the Holy Spirit in a remarkable manner, but so far as we know, no one had invited him to come into our limits; yet some

were very desirous that he should be led to our meeting.

When he came here, a series of meetings had never been held at Goshen, and could not then have been, had he not appointed *one meeting at a time*, day after day and night after night, without signifying when the last meeting might occur.

During his meetings many were converted. Eternity alone will reveal the number, as, so far as is known, no record was kept of the list of the saved. Many Christians and active members of the church were led into a closer walk with God. The subjects of consecration and sanctification were presented more fully than the members of Goshen had ever before heard. Some were led to see that it is the Christian's duty and privilege to live without sin.

At times he was led by the Holy Spirit to pray for persons of whom he had no knowledge, until he saw them in meeting, and his prayers were so appropriate to the condition of the subjects that many were thus convicted and led to Christ. One unconverted man, Joseph Outland, on hearing of these prayers said, "I wonder if he would pray for me if I were to go to meeting?" He tried it, and the first meeting he attended, while sitting in the back part of the house, A. M. Kenworthy went and kneeled beside him and prayed for him very earnestly in accordance with his condition; this with some further labor resulted in Joseph Outland's conversion.

To his wife, Lavinia Outland, Amos Kenworthy said, "The Lord wants thee and the devil wants thee, and whose will thee be?" She was soon converted also. Sometimes whole families were invited into the aisle for a season of prayer which service was attended with good results.

One unconverted man said Amos Kenworthy was working for money, and tested him one day by trying to leave a bill in his hand when he shook hands with

him. Amos Kenworthy adroitly evaded taking the bill, telling the man he did not then need any money.

He attended most, if not all, the meetings in the limits of Goshen Quarterly Meeting and at each place blessed results followed his labors. Since he first opened the door for revival meetings it has never been closed and many thereby have been led to Christ and have become faithful laborers in the Master's vineyard.

When Amos M. Kenworthy is called to present his garnered sheaves to the Master, it will be found that some of the golden grain was gathered at Goshen. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

DAMASCUS REVIVAL, OHIO

By RHODA S. BLACKLEDGE.

In the fall of 1873, Amos M. Kenworthy came to Damascus and held one evening meeting. His preaching was so peculiar, most Friends were inclined to criticize. He held no more meetings until he went to Goshen, some four miles away, where many had been asking the Lord to send a revival. Here he had great liberty. Some hearing of it, at Damascus, went over and after seeing the Lord was in the work, gave up their prejudice. At the close of that glorious revival he came back to find an open door at Damascus, and at once began meetings. His words, though very simple, were accompanied with power from on high and seemed to cut to the heart. Soon almost the whole meeting was under conviction. Elders and overseers, those who had been trying to live up to the light they had, were greatly humbled before the Lord. The main line of thought in all his teaching was that we must not only be sorry for our sins, but give ourselves wholly to the Lord and follow him the re-

mainder of our lives, at any and every cost. His prayers were short and full of faith and power. He often left his seat to go down and pray or talk to different ones in the meeting, which was wonderfully blessed of the Lord. Souls were soon converted and gladly told what the Lord had done for them. Many were blessed at the meeting-house, others at home. One Sabbath school class of girls, about sixteen years old, were under deep conviction and during a little time of prayer when they were together, with no one but the Lord to lead them, gave themselves to Jesus, and that evening began to publicly praise the Lord for his mercy. No pen could describe those meetings which often held for a number of hours. One large meeting that held six hours was so full of praise it seemed like every soul in the house received some special blessing. At the close of one evening meeting the power came so great upon the people, one sister lost her strength. As it was time to close the meeting, Amos dismissed Friends, but we could not scatter. Soon fourteen were stricken down much as the people were under the preaching of Chas. G. Finney. Work was done that night which has told in time and no doubt will in eternity. Sixty or more were converted during the revival for which we still praise the Lord.

DAMASCUS REVIVAL SUPPLEMENTED

By MARY A. PEEL AND OTHERS

Two meetings were held each day. Families and groups of friends and people individually held earnest seasons of prayer. Oliver was with his father Amos. They travailed in spirit for nearly every condition in the meeting.

The question was brought home to each, are you following the Lord or is he following you? Most of the

people acknowledged that the Lord was following them. Many earnest, faithful prayers were offered for purity of the believers; then the prayers became agonizing and earnest for the unsaved.

The funeral of a sister who had come a distance with her family to the meeting, but met with an accident on the way, was held during the meetings, many remaining after the funeral to pray. The children were greatly impressed.

A class of school girls met alone and prayed for each other and for their teacher. They were saved and testified in the evening meeting. The teacher and four boys were almost unbelievers, but prayers were offered for them and they came out boldly for Christ. Many other people besides Amos, had visions of the conditions among the people and cried mightily to God for their fellows, warning earnestly as God led. About sixty were converted.

One meeting began at ten a. m. and dismissed at three p. m., to begin at seven p. m. again, holding till ten and twelve o'clock. One idea advanced was that God never veiled his face to try us, but because he was grieved with us. The enemy tempts severely, but we may fly to the Almighty Helper and be saved. He said the hardest thing for him was that when he unfurled the banner of holiness, so many professors want to tack on it, "A little sin." He was very plain in regard to living a life of purity and sinlessness, because by not doing so we dishonor God. He discarded music by machinery as worship of God.

He impressed upon us the truth that if we were in Christ Jesus we were new creatures, and nothing should harm us, giving a comparison of a bucket full of water sitting on the floor. It might be struck by every passer-by, but a bucket filled with water and then sunk ten feet into the liberty stream could not be struck by anything.

A MESSAGE TO THE FAITHFUL

By ANNA WINSLOW, Huntington Park, California.

(From the bed on which she has lain sixteen months.)

The first time I saw Amos Kenworthy was at Cedar Creek Meeting, Henry County, Iowa, about the year 1872. He came from Mount Pleasant on the stage, had been to no one's house, got there late, but preached a powerful sermon that hit every condition there I think, without knowing anything about the people only as the Lord told him.

I was unconverted at that time. One day Amos was riding in the same wagon I was, from meeting, and he turned to me and said, "Anna, is thee converted?" I said, "No." He said, "Don't thee want to be?" I replied, "Yes." He said, "Why ain't thee?" To that I made no reply for I couldn't tell, but I thought it was binding the question a little too close, but I could not get out from under it and I would keep on asking myself the question, "Well, why ain't I converted, I want to be and yet I am not." So that binding question I consider brought me to Christ, and I call Amos my spiritual father.

Ten years later, then a recorded minister, the Lord gave me word to go to Indiana to hold some meetings. We were in limited circumstances and my dearest friends could not think it right that I should go, and opposed it strongly. I prayed and wept many nights till nearly morning. It seemed my prayers would not rise higher than my head, and every time the Lord would say, "Will thee go to Indiana?"

Finally, one night it seemed to be life or death to my soul, so after I had wept and prayed till near morning I said, "Lord, make the way and I will go anyway."

I went through Kansas and stopped at that Yearly Meeting a few days. Amos Kenworthy was there. One

day he was assigned to preach up stairs but he told the committee he could not go up stairs for he had a message for some one down stairs, he did not know for whom.

I was at the down stairs meeting. He told of his call to a certain place to hold meetings. He had a debt coming due, and very little provisions for the family, but he dared not wait nor disobey. His wife clung to him, weeping, and did not want him to go. She said, "Well, Amos, if thee keeps this up, we will starve to death, then I reckon thee can go and preach."

When he got to the depot there was a barrel of flour, addressed to him, and he never knew who sent it. Some one took his wife meat and other things, enough to convince her that the Lord would provide. She wrote him that she had fared better than when he was at home.

I ought to have gotten up then and there and said that message was for me. Oh, how it strengthened me, but I feared some one would criticize for speaking of my loved ones, who later acknowledged my call and encouraged my work.

After meeting, an elder took Amos to task for abusing his wife in meeting. But he was certainly led of God to his glory.

The Wolf Exposed

Amos met a man at our house in El Modina who had tuberculosis. He claimed to be a Christian and had been attending Amos' meetings. Amos looked him in the eye and said: "It is on account of thy meanness that thee has that sickness." I saw the man looked offended. He quit attending the meetings right away and before he died he told the lady who was caring for him, he had a confession to make. He told that the pictures he had been showing of his wife and daughter back east were not his at all, and that he had been living with a woman without being married to her. Amos' thorny words no

doubt roused him to see his sinfulness, and we hope he repented.

Healing

My little Lida girl was very sick all the way from Oregon to Kansas where I was to attend Yearly Meeting. Amos prayed for her and she immediately got better. She said, "Amos cured me," but it was the Lord, to him be the praise.

Obedience Rewarded

During a series of meetings in Indiana, Amos felt called to visit a home a few miles from the church. It was rainy and a brother tried to dissuade him from the trip, but he said the Master told him to go and pray at that home for the woman who lived there. He proposed to walk, but the brother said if he must go he would take the buggy and his wife would go too.

When they got there and went up onto the porch, there was no one at home, and the brother thought, "For this time at least Amos is mistaken." But Amos, not daunted, said, "Well, the Lord didn't say at home or not at home; he said, 'Go to that house and pray for that woman.' Let us pray." They all knelt on the porch and Amos led in prayer, then they went home.

When the woman learned of this incident, she was so touched by it that she came to the meeting at once and was saved. Amos said, "The Lord knew she could outtalk me, so he let me reach her that way."

Called to Preach

In 1915, a friend and I went to Whittier to a revival meeting held by Charles Stalker. Amos kept watching my friend. He finally got up in time of meeting and came and sat down by her. He said, "Does thee know thee is called to preach? Thee must conquer thy timidity and be faithful." People were now praying at the

altar. Amos asked the people to get still and hear her testimony which she gave. He told her she would have many trials of poverty, such as he had had, but that God would see her through all, if she was faithful. He then said, "Now sit down and behave thyself and go to preaching." She is going out more and more in the work.

A TEACHER'S TESTIMONY

By ANGIE H. WHITE, Fountain City, Indiana.

Amos Kenworthy visited this meeting and held a series of meetings at two points where I was teaching and also one at the place where I resided. The first place was Bloomingdale, Park County, Indiana, the winter of 1872-'73. I know it was the most wonderful revival I ever witnessed.

I well remember how one day Rebecca Hobbs came over to the school-house, where I had stayed with some of the pupils, and asked us to adjourn and come to the meetings. Some of us did so, and on entering the door of the west room, for both rooms were open, I was reminded very forcibly of the description of Pentecost, for the Spirit himself seemed to brood over the entire company, and not only at the altar but at their seats, almost all over the house people were bowing, and begging for clean hearts. They were not noisy, but in the holy hush that had fallen upon all, I could hear the moans and sobbing of the penitent.

Many came out victorious, and the shout of the King was heard in the camp, insomuch that some who were prejudiced against such things could now say nothing, but were compelled to endorse the work of the Lord, especially when their own children were among the number who sought and found mercy.

Previous to this time I was prejudiced against Amos,

and told him so at the close of one of his first meetings; and he said, "I knew it." I suppose he saw it in my face as I sat with my pupils; but my prejudice soon melted away, for I felt that he spoke in the Spirit.

In the winter of 1874, I was teaching at Blue River, in Washington County, this state, when Amos and wife came there and began a series of meetings, which were productive of good, but not so wonderful as the other meeting.

One thing I shall always recollect; Amos was one evening lying resting on a lounge, at my boarding place, where they always stopped, when all at once he began to speak slowly of a person whom he saw on the verge of the regions of despair. We all stood in awe around him as he described the awful scene, and the man, and told where he lived, that is in what direction from the meeting-house. The family recognized him by the description, as a man who was far from God and hard to reach, but for whom they were very anxious. They looked knowingly at one another but not a word was said till Amos was through his vision.

The man was one of whom Amos knew nothing, but he said he should know him if he were to see him enter the meeting-house. He then told us this was one of the Lord's secrets and to say nothing about it. I do not know whether that man was ever reached. Perhaps others know.

Amos held meetings at New Garden one winter, but I could not attend much of the time. I well remember one of his sermons though, and some of the illustrations and expressions. One was the text, "Wash me and I shall be whiter than snow." He told us to take the purest snow and put it on a plate and when it melted we would see some particles of dirt in it. He also spoke very pointedly to parents about having their children obey and requiring them to go to meeting, and gave other good advice.

SHOUTING

By DAVID HADLEY, Danville, Indiana.

Amos M. Kenworthy, in the spring of 1873, was holding a few special meetings at Mill-Creek in Hendricks County, Indiana. A few weeks previous to this meeting, I had publicly said, by way of correcting some supposed excesses in the way of shouting, that I thought only ignorant and unlearned persons indulged in this mode of expressing their feelings. The church at this time was under the control of a very conservative element. My name had passed the meeting for ministry and oversight, to be recorded a minister, but had not yet been presented to the monthly meeting for final action. I was realizing the importance of not wilfully embarrassing my chances for final approval, as I calmly walked into one of the meetings held at the above mentioned place. Amos M. Kenworthy soon began in a very earnest manner to preach the gospel. I do not remember that the subject matter of the discourse especially impressed me, but for some reason unaccountable to me, I began having a great fullness of feeling. It kept increasing, attended with a kind of physical fullness, until with considerable effort to suppress the peculiar, and to me, unusual experience, I could only find relief in giving natural vent to my feelings, and with some vehemence shouted a few times, after which I felt perfectly normal, with at least a shade of change in my opinions in reference to only ignorant persons shouting praises to the Lord.

HEALING FOR SERVICE

By LUCINDA M. WOOD, Milton, New York.

During the summer of 1873, Amos M. Kenworthy held a series of revival meetings for several weeks at Raisin Centre, Michigan. A great many claimed Jesus for their

Saviour, and the Lord's power was manifested in a marked degree.

He was the instrument in God's hands of my conversion. My health was very poor from childhood, and my parents had, at times, no expectation of raising me. I was about eighteen, at the time of those meetings and able to do but little. Amos came to our house one day and told me if I did not accept Christ and become converted I would not live long, but if I was faithful and obedient my life would be lengthened and bodily strength increased. I gave my heart to God and was saved and greatly strengthened in body, and ten years after I married Edward G. Wood, a minister of the gospel and have three healthy children, and a happy home.

I have been sick but very little since my conversion though never very strong in body. I rejoice in being able to help on the good work of the Lord, and have a bright prospect of eternal blessedness at the right hand of God in heaven.

My husband says that in 1875 his faith was greatly strengthened for healing through the instrumentality of our dear brother, while holding meetings at Rollin, Michigan.

THE GEORGE FOX MAN

By JONATHAN and HANNAH M. STANLEY, Salem, Ohio.

Amos M. Kenworthy, a dear servant of the Lord, came to this place in the summer of 1873 and attended our mid-week meeting. The same day he received a message that his presence was desired at home (I think on account of sickness). He left us assured that a prophet of the Lord had come amongst us, and we much regretting that he could not continue services with us as we were hungry for the gospel which he preached. To our great joy he returned again in the fall following. Some

of his abundant labors in this and Damascus Quarterly Meetings are still fresh in our memory. Through his gospel ministry and private teaching, many birthright members were led to understand the plan of salvation and were brought into the blessed experience of justification by faith. Other dear ones, not a few, were led out into the blessed liberty of the children of God and could do joyful service for their Master instead of rendering a shrinking, fearful obedience, or none at all.

He was called while with us "The George Fox Man." We shall never cease to praise the Lord for the blessings he brought to our home. We have heard several persons remark that Amos Kenworthy was the instrumentality by whom they were brought out into public service for their Lord.

May the blessing of Christ for whom he has done valiant service rest richly upon his work.

Our dear brother held a series of meetings in the autumn and winter of 1873 at Winona, East Goshen, Damascus and Salem, each attended with much power and blessing. His discernment of the state and spiritual condition of persons was remarkable.

STOPPING THE PREACHER

By J. De Voll, Gansevoort, New York.

The first time I met Amos M. Kenworthy was in his own Yearly Meeting, Western, when, during a business session he said, "I think the Lord wants me to ask for liberty to visit the women's meeting. It's not my choice to go, I'd rather stay where I am." Silence reigned. I wondered at the absence of any response until a Friend replied, "I think the dear Friend's wish may be gratified," at which I was so surprised that I inquired of a friend by my side, at the close of the session, "How will that Friend hear the reply to his request?" "Oh, he won't care, it

would be just like him to ask again this afternoon, if he thinks of it," was his reply.

Some years afterward I met Amos M. Kenworthy at Ohio Yearly Meeting, when he inquired, "Does thee remember Jonathan De Voll, when at our Yearly Meeting I asked liberty to visit the women's meeting?" I replied, "Indeed I do, and I remember how I sweat for thee, when thee got such a reply." He said, "Oh thee had no need to sweat on my account, I didn't sweat. I didn't expect they would let me go, and I didn't know why the Lord wanted me to ask until that Friend from Philadelphia made a similar request. As he had no minute, there would have been some hesitation in granting his request, but as they had refused me, it would not look well to refuse two such requests so near the same time, so they let him go. The Lord only wanted me to open the way for him."

At one of the sessions of Ohio Yearly Meeting, after Amos had offered prayer, I arose, announcing my text, when he pulled my coat, saying, "Wait one minute, brother." As I yielded to his request, he said, pointing, "There is some one over there saying 'If these Quakers would not preach so much about holiness, I'd like them much better.' Please come and speak to me after meeting, I want to talk with thee." To me he said, "Now brother go on." After meeting he inquired, "Did my speaking to thee disconcert thee?" I replied that it did somewhat, I feared I was out of my place." He replied, "Oh no, thee was all right, but the Lord showed me that I must say that just then." When some one came asking, "Am I the one you called on?" he replied, "No thou art not the one at all."

At another time a Friend was speaking and Amos asked him to wait a moment, saying, "There is some one over there," pointing toward the audience, "who is very unhappy on account of disobedience. She is grieving the Holy Spirit now. If she leaves this meeting thus, she will leave it under condemnation. Go on brother." The

Friend resumed his sermon and as he closed a woman in the direction in which he pointed, arose, and in broken accents amid sobs and tears, gave in a testimony, when Amos supplemented it by saying, "There now, thee will go home rejoicing."

A HARD YIELDING

By BENJAMIN KELLY, Raisin, Michigan

Having been brought up under the discipline of Friends' church and according to all its rites and ceremonies, educated in them from childhood; it became an established fact in my mind that there was nothing in religion but living according to the discipline. It was stamped into my very being to such an extent as not to be erased by every spirit that came along saying this is Christ and that is Christ. But the word of the Lord tells me to try the spirits to know if they are of God.

About the year 1874, my wife one day proposed we go to meeting, it being our monthly meeting, and I consented. Our niece, then living with us, said if it was not for the work, she would like to go too, (something she had not been accustomed to do). So she left the work and we three went. As we drove up in front of the church, we saw, through the open door, two ministers sitting at the head of the meeting.

I made the remark, "There are some of the ministers of our Quarterly Meeting present, and we will get what we need." But as we entered the church I found I was mistaken. It was our worthy brother, Amos Kenworthy and Thomas Thomas. After sitting a few minutes Amos arose and began to preach the gospel of Jesus Christ in such a manner as we had never heard before. The gospel chips were flying in every direction, and they hit nearly every one there, especially me.

I was stirred to the depths by his saying that a great

many of our old Friends were not saved and were on the road to ruin, if they did not repent and be converted. I said to Amos, "I do not believe any such thing. If our old Friends are not saved, I do not know who will be." Amos replied he was glad there was one who had life enough to kick.

He then appointed a meeting for the next morning and I said to myself, "You may have your meetings if you can find hearers." (I will say here that God will make the wrath of man to praise him). God's convicting spirit had entered my vile heart.

My wife every morning would ask me to go to meeting, but I refused, saying I had more business of my own than I could attend to. One day I met Brother Samuel Bowerman riding with Thomas Thomas, who was singing; and I came home and told my wife he was a fine Quaker, I would not be seen with him.

Again, Seventh-day morning, being asked to go to meeting, I refused with the same reply as previously given. Still God's Holy Spirit was convicting me so that it was almost unbearable. That morning I went to the woods one and a half miles from home, and stayed there eight hours, wandering around, sitting on one log and then another. I knelt down and tried to pray, but my mouth was closed. I could not utter one word. I there said if I could only weep to drown these feelings, I would give all the world, but I could not weep. I then went home, but found my family all gone to meeting. I knelt there, but could find no relief. I said I would yield to God next morning.

After breakfast the children were in the habit of reading, but my wife said she would read that morning and I thought, "What is coming next?" After she read, she said "Let us pray," and after saying a few words she stopped. The Lord told me my place was on my knees by her side. I was obedient and humbled myself and called for mercy. She then prayed for me and for all of us.

This same Sabbath morning that I had knelt at home, there was a meeting appointed for prayer at nine o'clock. I went and was there all broken up and came out into the light of God. I there told Amos how I had looked at it from my own standpoint.

And now in closing about my own conversion, I praise God for sending his messenger amongst us. He has been the instrument in God's hands of doing a wonderful work in Raisin Meeting. Souls have been saved and sanctified; not only the young, but fathers and mothers, even my own father, then seventy-two years old.

The church was revived, and in our own neighborhood which was quite a distance from the church, weekly prayer meetings were established, and also a Sunday School in our home, which grew till we had to remove to the school-house nearby, and was kept up ten years, till we moved off from our farm, into this little village; but the influence is still felt. Praise be to God for his manifestations of divine love in our hearts and for the work done through our brother, Amos Kenworthy then, and fifteen years later, and especially his latest work in helping to build up the church and strengthen our souls. Now glory and praise to God for the unspeakable joy we have at the present time.

From JANE M. KELLY.

In speaking of the church and the labors of Amos Kenworthy, I will say, it was clearly shown my father John Hixie, deceased, that there was going to be a great change in our church and neighborhood, the latter three and a half miles from the church, and containing only a few families of Friends.

My father was converted when he was young, but did not realize that God was able to save us now, but hoped to be saved in the end. He lived like most Friends, so far below the privileges of the gospel, but was sanctified five weeks before he died.

In 1874 the Lord sent Amos M. Kenworthy to bring about the change and revive the church which was thrice dead.

The first meeting being our monthly meeting, at the close he asked all to rise who wished the meetings to continue and the Lord to have his own way. Very few arose, because it was the call of man. I saw at a glance my own state and that of the church and did so desire such an experience as he described.

Meetings continued two weeks, the power of the Lord being very great. Whole families would come to the altar, and the aisles would be filled with seekers. Our family was all converted and many in our vicinity.

Testimony by FANNIE KELLY.

At his last meeting here, the past winter, 1891, his teaching was so plain, and was just what I needed and I feel that through his teaching and his personal effort I have been brought out into the sanctified experience. May the Lord bless the memory of Amos Kenworthy.

A MEETING REVIVED

By STEPHEN TABOR, Milton, New York

Having been with our dear friend in many different meetings and seen the fruits of his labor, I will mention a few incidents.

In the year 1875, soon after our Yearly Meeting, he came and wished to hold some meetings. While the meetings were going on, a dear sister, a minister, was taken sick and died. The day following her funeral, as he stood speaking in his usual earnest way, he paused and said, "Yesterday we laid Sister Lounsburg in that yard," pointing with his finger. "If I am not mistaken some one of this little company will soon be laid there also." These words were spoken so deliberately and solemnly

that it seemed to cause a shudder to run over the meeting.

As I sat by his side, I cast my eyes up to see if he was looking down on me. I saw he was looking on my friend, George Hallock. (Just five weeks after this George Hallock fell dead in his own dooryard, and Amos returned and attended his funeral.)

The meeting soon closed and he went to another meeting. This was about the last of Sixth-month. About the middle of Seventh-month our Quarterly Meeting came and Amos was with us.

To this Meeting came a request from Carmal Monthly Meeting for us to consent for them to lay down one of their meetings. It did not seem pleasant to me and I said, "Friends let us keep this Meeting up for three months and see what the Lord will do for us. Here is Amos, and T. W. Ladd. Perhaps they will feel like going there and holding some meetings."

A few were set apart to go there and see if a Sabbath School could not be organized. This was done. When Amos heard that, he said the Lord told him to go, and he with one or more of the evangelistic committee commenced meetings there, and his earnest way of preaching from an open Bible attracted all classes of people, believers and unbelievers, so that the house was soon too small.

About three miles from the meeting-house lived an old Friend and his wife, too feeble to get out much. Some of the young people went and told the old man and said, "Uncle James, you must come out, the Friend has his Bible open and the house is full of people." After the young people left he began to think of a dream he had about two years before. So Uncle James went and saw just what he saw in his dream.

The old man said, "About two years ago I had a dream in which I saw this house full of people and a man standing and preaching with an open Bible on his hand, and this is the man. I would have known him any where. I

saw this Meeting revived," and it was. At Monthly Meeting twenty-eight new members were received, and more to follow at the Quarterly Meeting. In the fall they did not ask for the Meeting to be discontinued, but asked for the Quarterly Meeting to help them build a new house which was later built at another place.

Five of the evangelistic committee were with Amos in his work, but there was an opposing element so strong that they got together and wrote for his own Meeting to recall him. When Amos' friends found this out, they wrote that he was laboring satisfactorily with the committee and that the opposition was not in unity with New York Yearly Meeting.

At the friend's house where we were stopping, just before starting for Meeting, Amos would say "Let us pray that God will not let them sleep." At the last meeting held in that place arrangements had been made that at a certain hour teams were to be driven to the door to take us four miles to the depot, where we started for another meeting place.

Some of the people said we ought not to go yet and one man with tears in his eyes said, "I have not slept a wink in three days and nights." But we went, and the Meeting was blessed and souls were saved. Praise the Lord.

LEADING OF THE SPIRIT

By HANNAH H. LEGGETT, Salt Point, New York.

My first acquaintance with Amos Kenworthy was when he attended New York Yearly Meeting in 1875. I heard him in testimony and was impressed with the directness of the message. At the close of the business meeting I asked him to attend Flushing Meeting on First-day. He said he would think the matter over. A little later, I returned to him and said, "When thou hast decided I would

like to know, in order to put the notice in the paper." He replied, "Put it in." He afterwards told me that he had received other invitations for First-day but the word Flushing dwelt with him, and he had no light in any other direction. We arrived at Flushing at nearly twelve o'clock Seventh-day night. Early next morning Amos walked out, and returned saying he would like to have a street meeting. Arrangements were made for one that afternoon, and for four successive First-days a street service was held, attended by all classes including Roman Catholics.

He also expressed a feeling that a series of meetings might also be the will of the Lord, for that place. We had long been desiring to have a series of meetings, but no evangelist had responded to the Macedonian call. A series of meetings was arranged for, and three weeks, meetings were held afternoon and evening. These were attended by the various denominations of the town and all the churches were benefitted thereby.

In one of the meetings a professor of another church arose and testified of his love for Christ. Immediately Amos was on his feet, and said, "If a man says he loves God and hates his brother, he is a liar, and the truth is not in him." We learned after meeting, that the man had not spoken to his own son for several years. It resulted in a reconciliation.

On another occasion he turned to a professing Christian and said, "Brother there is something wrong about thee, what is it?" The man confessed his sin.

After one of the meetings a Congregational minister remarked that he had been much interested. The friend who was with him said, "I feared thou would be disturbed by the illiteracy of the preacher." He replied, "I lost sight of that in the evident power of the Holy Spirit in the man."

To God give *all* the Glory.

A CHURCH SAVED

By SOPHIA L. KEYS, Knightstown, Indiana.

In the summer of 1875 a few of us Friends decided to build a nice little brick church. But we were few in number and poor in purse, and notwithstanding we were helped by our sister churches and citizens we found ourselves in debt $1,500.00. We had many discouragements, but still we had faith and trust in our Heavenly Father.

My husband was a tailor, and he closed his shop and went to the different Quarterly Meetings to solicit help, but got very little. He went to Spiceland Quarterly Meeting in 1879 to solicit help, but received nothing. Amos M. Kenworthy arose in the meeting and said the Lord had laid it upon him to pay off the debt on Knightstown Meeting-house, he not knowing where the money was to come from.

He went to his home (Westfield, I think), and sold his house there for $1,500.00 and with that money paid of our church debt. In return we gave him a deed to thirty feet of ground off the east side of our church lot, worth perhaps three hundred dollars. In a very miraculous way he soon built him a one story and a half cottage on the ground and once more had a home.

He became pastor of our church for two or three years. While building his home he stayed with us a few weeks and I must say, as my husband has often remarked, we never had a more pleasant person to visit our home. He always had something new to relate about God's dealings, and blessings.

Before he moved to his new home he held some meetings at Van Wert, Ohio, and stopped off and attended our mid-week prayer meeting. He again stayed at our house. We arose very early next morning to get him to his train. He was cheerful as usual. After my husband had started I called him back and said I felt that I should give Amos two dollars, and I told him to give it to Amos.

They went to the station. Amos called for a ticket to Van Wert, Ohio. He took out his purse and at the same time my husband handed him the two dollars, relating my desire to give it to him. Amos said: "Praise the Lord. That is just what I lacked of having enough money to go to Van Wert; but I knew the Lord wanted me to go, and he would open the way." I never knew any other person to have such perfect faith that God would provide.

The result of Amos' work here at Knightstown is very definitely marked. He found the church weak in numbers and very much discouraged; he left us strong in numbers and full of hope. We believe if it had not been for Amos there would be no Knightstown Meeting, but today it is second to none in our Yearly Meeting. I can not express my gratitude to my Heavenly Father for the help given by his dear servant. May his memory be long cherished.

ARRESTED

By EFFIE AFTON BROWN, 1896.

In Sixth Month, 1875, Amos Kenworthy was attending Wabash Quarterly Meeting, held at Amboy, Indiana. On Seventh-day afternoon, after meeting, while sitting in Oliver H. and Eliza E. Canaday's home, engaged in conversation, he saw a man pass. He arose and left the house and hurried after him, not knowing anything of the man. He overtook him and asked him to step aside with him. Amos knelt and earnestly prayed for the man. He seemed to have an impression that the stranger was on the brink of destruction. He was a very wicked man, but was afterward converted and joined Friends.

SUICIDE AVERTED

By SARAH P. TITUS, Old Westburg, Long Island.

At a Yearly Meeting in 1875, Amos Kenworthy visited the Woman's Meeting, and said a person present had believed it her duty to preach the gospel, but had felt the cross too heavy to bear and had even anticipated committing suicide. He was so clearly impressed, that he said he could lay his hand on the head of the individual. The circumstance was especially marked as another minister, Rachel Binford, of Tennessee, had a similar feeling and said Amos Kenworthy's words had taken a burden from her heart. The person addressed, at a future time acknowledged the truth of the message.

A PAGE FROM THE DIARY OF JACOB BAKER

Raisin, Michigan, Fourth Month 18, 1875.

On First-day our beloved friends Amos and Phebe Kenworthy came to Raisin and appointed a meeting at 3 p. m. An appointment had previously been made by a Methodist minister for the same hour, but it was thought best not to make any change of arrangement, thinking each might have such liberty as the Master would give.

The Methodist brother spoke from one of the Psalms, of the joy of the righteous at God's right hand, and that there is where our joy will be realized, putting off to another state of existence, very much of the joy of God's salvation.

Amos followed and was blessed in proclaiming a present and full salvation on earth, as in heaven, recorded in John 17—in Jesus memorable prayer, for the filling of the disciples, and that their joy might remain.

A series of meetings followed and was attended by the blessing and the power of the Lord. In these, the doctrine of sanctification was fully set forth, as the need of

the church and of that particular meeting; and he testified that they who are opposed to it are in opposition to the work of the Lord. It was manifest from day to day that many of God's children were learning in the school of Christ, and very many were deepened in their experience.

When the question was asked, how many would defend the teaching of a present salvation, almost all in the house arose. Some members were not enough interested to give their attendance at many of the meetings, but on Fourth-day, our regular meeting time, most of the members were present.

At this meeting Amos was very remarkably led to speak to the condition of the individuals of the meeting, with telling and searching truths, greatly to the encouragement of the living members, and to the terror of the luke-warm and those who opposed the spirit of the revival.

Such was the evidence, and so true the testimony, that a minister, with whom Amos had been stopping, was constrained for the truth's sake, to arise near the close of the meeting, to say, that in order that the enemy might not take any advantage of the work, and that as he had never before believed in immediate revelation, he should now have to admit it, so clearly had the condition of those in the last two meetings been spoken to.

To give the praise to the Lord, he most solemnly declared that no mention had been made of the state of individuals or the meeting, in his presence.

On the evening preceding, Amos had stopped short in his preaching and pointing directly to a large man in the the audience said, "I feel to point thee out as an unconverted person, for whom I have felt very solicitous for thy salvation," stating his condition so clearly, that the man charged the minister above mentioned, with telling him, as was learned afterward.

An old man, leaning on his staff for very age, was con-

verted during these meetings. He had long lived the life of an inebriate. He requested to become a member among Friends.

A wild, rough young man was also brought under the power of the Lord, that he came out from under the power of the enemy and cried out for help, and then thanked the Lord for what he had done for his soul.

At the next to the last meeting, all the Lord's children bowed themselves together to ask the Lord for the baptism of the Holy Ghost. At the last meeting, the first part was very much clothed with the spirit of prayer, followed by a powerful testimony by Amos, which so stirred everybody in the audience, as to carry great weight in the scale of truth, and silence all in the wonderful manifestation of God's power.

It was stated, that the individual above referred to, with many others, had come with the intention of refuting the doctrine taught, but were entirely abashed, and turned into silence. We could but bless and praise our Captain for his blessed leading, to give the victory. We do feel to thank him for this fresh evidence of the prevailing power of the truth.

INFIDELS' MOUTHS STOPPED

Incident by H. B. SINTON, AND OTHERS, Seattle, Washington.

The Lord told Amos to go to a certain place and hold a series of meetings. He reasoned thus with the Lord, "Father, I am willing to go, but thee knows two different preachers have failed there, to get any results from their preaching. There are a good many infidels there and the people are unbelieving. If I am to hold meetings there I pray thee to do something uncommon so the people will know it is the Lord and not Amos that is working."

The answer soon came. The Lord told him to go to a

certain man's house, whose wife had been sick many years, and who was known to the people where he was to preach, and take her with him to hold the meetings.

He went to the man's home. The nurse came to the door on tip-toe and whispered that the woman was very sick today and no one was allowed to see her.

He sent word that he had a message from the Lord for her. He was urgent about seeing her and the nurse took the message to her. Soon she returned to say that he might go in, but only for a few minutes.

He spoke to her and told her the Lord's message for her. She said, "Does the Lord say that I am to go with thee?" "Yes, that is the Lord's word to me," said Amos. The nurse heard a noise of laughter and came quickly in to find her patient sitting on the side of the bed joining in laughter with Amos.

The woman called for clothing, dressed herself and soon went with Amos to the meetings, helping him through the series. A great revival broke out and people came for miles to see the woman who had been so wonderfully healed, and to hear the preaching, and many of those infidels and unbelievers were saved.

SAVED

By JAMES W. MOOR, Marlborough Meeting.

I heard Amos Kenworthy preach at Milton, Ulster County, telling of God's wonderful dealings with him and explaining the truth of the gospel so plainly that I was led to believe with all my heart that he preached the truth in its fullness and purity; but I did not come out and testify freely before the world. After about six months I felt I was lost forever and ever, but all the time I could not get rid of the word that he had preached to me. It was about the baptism of the Holy Ghost. I am so glad he preached it, to the praise of God, for on the

twenty-second of February, 1876, I received the fullness of the blessing.

While reading the Lord's Prayer where it says, "Forgive us our debts as we forgive our debtors," I felt to forgive everybody and everything, and after reading more on bended knees before God he did for Christ's sake forgive me.

Though we lost all our earthly means, my wife and I are trusting the Lord without fear for the future if we are faithful and obedient to God.

HIS MESSAGE TO ME

By PHEBE E. JOHNSON.

For some two years I had felt the Lord was requiring some service from me in New England Yearly Meeting. Just what it was and how to perform it, I could not see, as I was only a personal worker. It rested on my mind with increased weight, so I felt I should lay aside the money with which to go. Soon after doing so, Amos Kenworthy came to Sweetland, Iowa, and held a series of meetings.

Having heard that he often spoke to individual cases, in his public messages, I listened intently, hoping he might say something to help me understand the Master's will in the matter. No further light was given, and he had no personal message for me out of the meeting as he had for many.

The meetings came to a close. He had been speaking to others in the home, and I asked him when my time was coming. Looking me in the eye he replied, "There are others who need help more than thee does." Following this he held meetings in Muscatine, where several remarkable incidents occurred.

One evening as we chanced to be in the room alone, in the home of my sister, Abigail M. Fry, he related the

following incident: "The Lord came to me when I was working in the field and said, 'Amos, go and attend a certain Quarterly Meeting.' I said, 'I'll go, Lord.' I expected He would keep bringing it to my mind until time for the Quarterly Meeting, but he did not. When the time came I remembered my promise and went." This was the Father's message to me. I did not speak of it to any one and the subject was dismissed from my mind. In a few months John and Abigail Fry informed the Monthly Meeting they felt the Lord called them to service in New England Yearly Meeting and in its limits. We all obtained minutes and were encouraged to faithful performance of duty.

In New England we incidentally met Amos Kenworthy and together held meetings at various points, laboring harmoniously, to the helpfulness of each other.

The Lord was so good to one of His *little* ones in using His honored servant to help in time of need, that I hope this may be an encouragement to some one else.

A PAGE OF DIARY BY PHEBE KENWORTHY

Fifth Month 20, 1875—We commenced a series of meetings at Rollin, Michigan, holding twenty-two meetings there, and four at Comstock. The Lord greatly manifested his power in the meetings. The people of Rollin were wonderfully brought out of darkness into the light and liberty of God's children.

Some of the people were resting in the belief that the Lord had saved them, and that they had arrived at the place where they could not fall. They were trusting God to keep them trusting, without any effort on their part. Poor, short-sighted creatures we are, having come short of the glory of God.

We do believe God will do all his part, and do it well; but we have to do our part if we are ever saved. God

will not compel us to get on our knees, or stand on our feet, though this is his will. We must humble ourselves that we may be instruments in his hands of bringing others to the fold and family of God.

At this place the Lord worked so marvelously, that many saw the dangerous ground whereon they were standing, and blessed the name of the Lord that their eyes had been opened to behold the glorious power of the Lord. Young and old were resting in this dangerous belief. We felt such power of God and others also felt it, and word went forth of the great meeting that was being held by Friends, called Quakers, and people came from miles around, all classes, to learn more of the way, or through curiosity. Very many were blessed and went on their way rejoicing.

Fifth Month 6, 1875—We attended Adrian Monthly Meeting and continued four days, holding meetings in the afternoon at Adrian and at 8 p. m. at Tecumseh. The power of the Lord was greatly felt. At Tecumseh, on Seventh-day evening, Amos spoke directly to a sister, telling her he could lay his hands upon her if necessary. He told her of the life she was living, and it was a miserable one. He went so far as to tell her she had been tempted to hang herself.

She stood up in the congregation and confessed it all to be true. She came to me after meeting and broke down, telling me she took every word, for they were all true. She said she was so thankful she came to the meeting that night for she had received a great blessing, one that she would never forget. Amos often speaks from revelation to similar conditions. I often heard the people whispering among themselves, that they never before heard a man speak with such power.

Having done all that we felt called to do in this field, we took the cars for New York to attend that Yearly Meeting, held Fifth Month 28, 1875, and the meetings in its limits. Nineteen ministers were in attendance with

minutes from different Yearly Meetings. All were lively in the gospel of Christ, both in the meeting-house and in the social circle.

At the morning prayer meetings many would feel constrained to bow the knee and ask God to forgive their sins, or ask to be wholly sanctified or shown the will of God in their lives. Many testified to the saving power of Jesus now and each day.

The meeting was very interesting, yet some were found who would hinder the work of the Lord if possible. Some were led to see that they were standing in the way of others coming to the Saviour. We do believe that others will come out into the marvelous light and liberty of the gospel; for it is his will to lead and teach every one that will yield to him. Many were blessed at the meetings.

Fifth Month 6, 1875—We went to Flushing, where we held meetings twice a day and sometimes a street meeting besides. All churches joined in the meeting and many souls were blessed. We left many rejoicing, but some still standing out in the cold.

Sixth Month 18, 1875—We arrived at West Berry Meeting, where we held six meetings and had a glorious time. Some old people bowed the knee in prayer for the first time in their lives. One of these said she was fully given up to the Lord's will. Many were greatly awakened.

Sixth Month 26, 1875—We came to Marlberry Meeting, where we held fifteen meetings, one of which we held in the street of Milton. Many flocked to the street meeting who never attended in the house. It seems that if the people are to hear the gospel, we have to go where they are, in these days and times. The people appear to be so fat and full of the pleasures of the world, they do not care for anything but laying up treasures here, and think but little of the life to come, which is the most needful to think of.

The meetings in the house were very small. Here we fell in with John P. Pennington, a powerful minister of

the gospel. Oh, the deep travail of soul we underwent for this people, pen can not describe, neither can tongue tell. I often prayed to my Heavenly Father that I might do even the smallest act to hold up the hands of my dear companion, or help one poor soul out of darkness into his marvelous light. Oh, blessed forever be his holy name for sending his only begotten Son into the world that we might live and have life everlasting! Glory, honor, majesty and power belong unto the Lord who giveth us victory!

During this meeting, a dear minister of the gospel was suddenly taken from works to reward. She had been married only a short time and had settled here and many were looking to her for spiritual help. But the dear Redeemer saw fit to call her up higher.

My husband was able to see the life and burdens of a young woman who came to help the family where we were stopping. She could not understand how he could know so definitely about her life, but she was led to surrender all to her Saviour, and joined Friends.

Seventh Month 8, 1875—We came to Plattekill, and held eighteen meetings. A great power was felt in each meeting in an especial manner. Many poor, drooping souls were greatly wrought upon and finally came out in boldness for Jesus. One old man especially, entangled in the affairs of life, found freedom in wholly giving himself to God, to serve him the rest of his life.

One young woman, who had only once before attended a Friends meeting, found herself much pleased with the order of the church. We talked to her about her soul. The last day of the meeting was a glorious time, as all but three in the house were ready to praise the Lord for what he had done.

This young woman had not fully given up. She wished to, but something held her back. She said it was someone she could not forgive. Five times she knelt to ask God's forgiveness, but could not ask, because of her

heart toward that person. Finally she said she would ask that person's forgiveness and then she found pardon of God and was filled with joy.

Seventh Month 15, 1875 — We attended Cornwall Quarterly Meeting where we met with Jeremiah Grinell, one of the Lord's devoted ministers.

Seventh Month 22, 1875 — We attended Cornwall Monthly Meeting. Here we appointed a meeting for all over thirty years of age, and my husband talked very plainly. The meeting held three and a half hours. He spoke of Friends' principles and peculiarities. He said the peculiarities were not Friends' beliefs, but that they grew out of Friends' principles carried out. He said that Friends' principles did not relate to externals, but to the principles of truth.

He spoke of the close communion with our God, through Christ; that we could hear and know the voice of the Master to point out the condition of the unsaved and help them. He spoke of being baptized into the state of the sinners and thereby being able to help them; and of trusting Him, who knows all things and will direct by his Holy Spirit. This meeting, all spoke of, as being very helpful and blessed of the Lord.

CONTRIBUTED BY WM. K. GREEN

Whittier, California

These were related to me personally by Amos M. Kenworthy. At Tecumseh, Michigan, in about the year 1877, there was a Friends meeting. Notice had been given that on Sabbath morning Amos Kenworthy would be present. There was a family living near the meeting-house who had trouble and the woman had decided to end her life by committing suicide. On this Sabbath morning she arose very early, went into the wood-house, which was in the back yard, and tied a rope to the joist

overhead. She stood on a box and made a noose in the rope and adjusted it around her neck, intending to kick the box out of the way and leave her body hanging.

Just as she was ready to kick the box away, she thought of the notice of the Quaker preacher coming and felt a desire to hear him. She decided to put off the suicide for that day and go to the meeting and hear what the Quaker had to say. She put everything away and went to the meeting. Amos was there and preached. In the midst of his sermon he stopped and said there was a woman in the meeting who had contemplated suicide and described her preparations she had made that morning. He then went on with his sermon. After the meeting closed the woman went to Amos and confessed that she was the woman and the suicide was prevented and her soul was saved.

A Murder Averted

Amos was holding a series of meetings in the winter time and was stopping with a family in the neighborhood. One evening between supper time and time to go to meeting he was sitting alone before an open fire-place. All at once he saw lying on the floor between him and the fire a revolver and a big knife. He said they were as plain to his view as if they were actually there. He had no idea what it meant, but thought to himself that he should sometime know. Being much occupied with thought about his work, this matter soon passed from his mind and he thought no more about it till about the middle of his sermon that evening when he saw those same weapons lying at the feet of a man in the audience. He stopped his preaching and said, "There is a man in this meeting who is contemplating murder," and went on to describe the weapons he had decided to use, and said he could lay his hand on the man. He then went on with his preaching. The man confessed and said Amos had described the matter correctly.

TESTIMONY

By JOSEPH MACOMBER, Portsmouth, Rhode Island.

With pleasure the Friends Church of this place think of the labors amongst us of Amos M. Kenworthy, and we thank God for his labors. He held a series of meetings here in 1878, at which a whole family (the Shermans) were converted, and from them we count one of our missionaries in the field.

We date from that meeting a revival that has not yet stopped. The power of God was then manifested and many souls were quickened and a few sanctified. Eternity only can tell the result. Many times since the above date has the Lord blessed the labors of our dear brother among us.

AN EXPERIENCE

By ELI and HANNAH HOOVER, Hubbard, Iowa.

In the year of 1878 we contemplated meeting with the people of God at Iowa Yearly Meeting to be held at Oskaloosa. Some of our friends told us the names of some of the ministers who expected to be present. We were favored to go, but with our minds somewhat prejudiced against some of the ministers. We made up our minds though that we would put all prejudice away and we asked the Lord to help us to receive all that was from him.

We had been through deep wading, and felt somewhat discouraged, but we lifted our hearts to the dear Lord in silent prayer that he would bless with new strength and courage to go forward, doing all his will and not a part.

At the first meeting for devotion, our eyes were fixed on a stranger in the gallery, who had a Bible in his hand. He rose and read from the word of God a portion

on minding our calling, and he was favored to preach with the spirit and power of God, so much that we said in our hearts, "Surely it is all of the Lord."

At recess we met with the brother in the yard and spoke with him. He opened his Bible at Isaiah 41:15 and said to me, "Sister I read this to them when they come at me." I told him he didn't know anything about me and we parted.

The next morning he spoke on the same line and our hearts were renewedly filled with the love of God. So great was the blessing that I made up my mind, with the help of the Lord, I would do all his will as far as way opened, or suffer for the name of Christ.

As soon as the meeting was over he came to me and said, "Thee looks like thee would mind the Lord, no matter what follows." I told him I felt that way, and that I believed he was rightly led. May the Lord bless the memory of that dear brother whose name is Amos M. Kenworthy.

"AND FROM THE SOUTH"

By JOHN D. CARTER, Mooresville, Indiana.

Amos Kenworthy held meetings at this place in 1879. He did a wonderful amount of good here. While he was holding revival meetings here he made his home at our house. A relative of mine, a young lady of Southern education, was also stopping with us at that time. She was a Jeff Davis woman, fully in sympathy with the South, a hater of negroes, and opposed to the North. Amos commenced to talk with her and she became very much changed, and joined the Society of Friends and remained a Friend the balance of her life.

The last time Amos was at Mooresville (1891), he made a change in White Lick Monthly Meeting; it was for us to hold our meetings all together which we have ever afterward done and we like it very much that way.

A PREACHING TRIP TO THE EAST

By G. D. BAILEY, M. D.

In Third-month, 1882, Amos Kenworthy was liberated by Spiceland Quarterly Meeting to attend New York and New England Yearly Meetings and for such other service in which he might find it right to engage.

During the Quarterly Meeting he made the statement that he thought there was some one present who should accompany him, and in harmony with this impression he started on his trip about the first of Fifth Month accompanied by Dr. G. D. Baily, of Spiceland, Indiana.

He went direct to New York, visiting a number of meetings and appointing others through the western and central part of the state, until New York City was reached, in which place and in Brooklyn he attended the regular meeting, and had some appointments. While preaching in an appointed meeting a few miles from Rome, he suddenly stopped and said, "O! I can't do it. If I was a man I would," then preached a few minutes, when he again exclaimed, "If I was a man I would, but it won't do for a woman." He then pointed in a certain direction and said, "Sister it is a school house in that direction, a mile and a half from here. The Lord has wanted thee to hold meetings there and thee has told him thee could not do it; if thee was a man thee would, but it would not do for a woman to preach there." He then spoke as though to a woman, pleading with her to obey the voice of the Lord, and then finished preaching. At the close of the meeting a woman came up and spoke to him, saying she was the one whom the Lord had called, but she had plead the excuses mentioned; and also that the school house was in the direction he had pointed, one and a half miles away. Amos Kenworthy had never been in the neighborhood before, had arrived there the

previous evening, and was not in the direction of the school house before or after meeting.

One of his rules which he closely observed was to hear little, if any history or gossip concerning the condition of a neighborhood, and he has often left a room when the conversation turned into that channel.

In connection with this thought it may not be out of the way to allude to a little incident which occurred in Maine. Just as the carriage was approaching the meeting-house, Amos remarked to the friend who kindly furnished the conveyance, and was acquainted with the condition of the meeting to which he was driving, "Well Frank, what shall I preach about today." A pleasant word or two was given in reply and the carriage stopped at the door. During the service the face of Frank was noticed to change frequently, extremely pale, then flushed. In speaking of it afterward Frank remarked that he felt as if the members would think he had been posting Amos as he drove over, for he spoke of their condition as if he had been perfectly acquainted with the meeting.

After Yearly Meeting at Glens Falls, Amos remained and held some meetings which were full of interest.

At New Bedford, Mass, a prominent member objected to Amos' manner of preaching and to his holding a series of meetings, but when, a few days after, one of his relatives was converted, he publicly deprecated his previous objections in very strong language. At the same meetings a minister who objected to Amos, was praying. Amos sat with bowed head, saying in a very low tone, "Make her sick Lord, make her sick. Give it to her Lord, send her home, make her sick," and that night she was taken sick and was not able to attend any more of the meetings.

At East Vassalboro, Amos met with a very pleasant and hearty welcome, and although the Friends said it was just the beginning of hay harvest and they would be very busy, they expressed a willingness to aid in every

way they could. It was thought best to attend Monthly Meeting at China, before beginning a series of meetings.

During the meeting, by request of some one, those who were willing knelt in prayer for a special blessing on the meeting, and those which were about to be held. After the people rose from their knees, an elder remarked that he had not knelt because the Lord told him to keep quiet, and he feared there would be disorder if a series of meetings were held. Amos remarked that he thought the brother need not be anxious, as he was sure the Lord and Amos Kenworthy could control the meetings. The elder replied that he hoped they would attend to it then.

"Well brother," said Amos, "we will begin with thee. If the Lord was to tell me to keep quiet I would do it, but thee has just said the Lord told thee to keep quiet, and now thee is talking. I am sure no one will disturb the meetings." A few days afterward as Amos came to the meeting house at East Vassalboro (where the series of meetings was being held), he saw the person who was the cause of solicitude on the part of some Friends. Amos went to him and very kindly said, "Now brother, we are going to hold a series of meetings here and we want thy help; be sure and do all the Lord wants thee to do, either in prayer, or testimony or whatever he may call for at thy hands; do it promptly and as soon as thee is done just quit—don't repeat anything." The same day one of the elders was heard talking to the same Friend after this manner: "Now look here, I want thee to keep quiet in these meetings and not take up the time or disturb them; now remember, thee is just to keep quiet, now mind it." During the meetings this Friend proved a very helpful member in prayer and testimony, and only once did he seem like repeating when he caught himself and immediately sat down.

At this meeting some of the Friends had very kindly expressed themselves to Amos to the effect that he must not go down in the congregation to speak or pray with

any one, as the people would not allow it and it would soon break up the meetings. Amos assured them that there would be no trouble on that hand and they need have no fears.

After the meetings had continued some days, some Friends remarked, "Now you see how they have come to a standstill; this is just the way they did when ——— was here, and the Methodists have tried it and just got it to this point and could get no farther. This is just what we told you would be the result, and it will be best to quit at once." Amos replied, "The Lord has not sent us this far for nothing; we will continue the meetings and will see different results." He then began visiting the families in the forenoon and back to meeting at two P. M. The first family visited was the home of an elder and his wife, a minister. He had been spoken of as such an examplary Friend—everybody liked him and looked up to him as a model. After a few words with his wife, Amos turned to him and said, "J—— — how long has thee been converted?" "Amos I have never been converted." "Don't thee want salvation?" "Yes, I do." "Bad enough to ask for it? let us pray," and all knelt in prayer, and J——— arose rejoicing in the favor of God through Christ. That afternoon he gave the first testimony that he was ever heard to utter, and after meeting an elder said to her husband, that he should have been at meeting that day. "Why"—said he "J—— P—— did not have anything to say, did he?" "Yes he did too," replied his wife. "Well," said her husband, "That knocks the last prop out from under me." He had told his wife, who was concerned for him, that when J—— P—— spoke in meeting then it was time enough for him. But the next day he said he would not attend meeting during the day, but was seen to come in a little late. He afterward said he could not see to drive his team, he would drive them over rocks or in any place and had to give up the intended work. Within a day or two, four men

over seventy years of age were converted (one of them eighty-four years old). After this the young persons began to yield and there was a blessed ingathering of souls.

On one occasion during meeting, Amos remarked, "Doctor I think thee had better go down and speak to that man," designating a certain one. He then went down and prayed with a young woman on the opposite side of the aisle, who proved to be a daughter-in-law of the man spoken of, both of whom were converted; and after them two others on opposite sides of the aisle were spoken to and prayed with and converted; neither of us knowing to whom the other went, but as we afterward learned they were young persons recently married. During these meetings there had been enough cool weather and showers to prevent hay-making, so no time was lost in that line.

The next point was Baileyville where Friends heartily entered into the work attending two meetings daily. J. Briggs told his factory hands that he wished them to feel at liberty to quit work in time for the afternoon meetings, and their wages should go on the same. Almost all his men were converted and he spoke of the pleasanter disposition among them after the meetings.

At one of the meetings during the preaching, Amos suddenly changed his theme and spoke at some length, very forcibly, about infidelity. After the meeting some of the friends remarked that just before Amos had changed his discourse, a noted infidel who lived some miles away had come into meeting quite late and taken a seat just below Amos, who knew nothing of the man.

On the way to an appointed meeting, the minister with whom we were stopping, said he could not attend the meeting next day as he must get his hay made. Amos replied, "There never was enough hay growing on 160 acres of land, to keep me from an appointed meeting at my meeting house." The next day after taking us to

the meeting-house, as the minister bade farewell, in shaking hands with Amos, he left five dollars in his hand and hurriedly left the house. As Amos discovered what it was he made some remark about conscience money, and hurriedly overtaking the donor, told him he could not take the money and returned it.

Amos held some meetings in different parts of the state, a few in New Hampshire, and others in New York on the return home which was about the first of Ninth Month.

WRITTEN BY THE CONVERTS OF 1884

Friends Church, Harveysburg, Ohio, Sixth Month 9th, 1891.

In the winter of 1884, a series of meetings was held at Harveysburg. We do feel it our duty to acknowledge that through the teaching of Amos Kenworthy, the instrument in God's hands, we were made to come out and confess before men, that through Jesus Christ, the beloved Son of God, we have been brought from darkness into the glorious light of religious liberty. Some of us, though we long before had believed, were not willing to confess him before men, that Christ might confess us before the Father which is in Heaven. We are truly glad that God, ever willing to save us, sent a servant who was bold enough to tell us of our faults, in plain language; that we were sinners and there was but one way to be saved; that was to forsake our sins and rely wholly on the Lord and Saviour Jesus Christ. We can truly say that our church was not the only one that was benefited by his preaching. Gathering in of other churches was due to his preaching. The number of conversions was about thirty. We do gladly and thankfully contribute our mite and it is our united wish that our dear brother may live to do much good.

A WORD FROM MAINE

By SARAH G. WADSWORTH, Gardiner, Maine.

Amos M. Kenworthy held a short series of meetings at West Gardiner, Maine, Eighth Month, 1889. It was haying time, and but few attended, but those who did, were greatly blessed. The plain, practical teaching, and earnest preaching of the gospel, taught us to understand more fully our privileges as believers in Jesus. We praise God that he sent his faithful messenger and gave him just the right message, for it met the witness for Truth in our hearts and brought us into closer fellowship with our precious Saviour. We realize that by wholly folowing the Lord, Amos M. Kenworthy was the medium of great blessing to our meeting.

Martha Osborn, Mark Osborn, Joseph L. Spear, Susan Wentworth, Sarah G. Wadsworth and many others.

By J. E. BRIGGS, at Winthrop, Maine.

A. M. Kenworthy was here, at Winthrop Center, in the summer of 1882, and notwithstanding it was at the time of haying, a busy time with farmers, the meetings were largely attended. There were about twenty-five conversions, the church blessed and strengthened, perhaps twelve uniting at that time.

As is the case in all revivals, some have lost their interest and others are firmly standing on the Rock of Ages.

Since that time he has been here several times. I can not give the dates, but each time his labors were blessed.

A WORD FROM THE EAST

By MARY E. GIFFORD, Westport, Massachusetts.

In answer to a card from Amos M. Kenworthy, I send thee this notice:

In the summer of 1890, a series of meetings was held at Central Village, conducted by Amos M. Kenworthy. The Gospel was preached with power. Believers were strengthened and encouraged in Christian work. Strong prejudices were entirely removed and voices hitherto silent in our meetings were heard offering prayer and praise to God. The effect of these meetings is still apparent among us. We believe the good Master sent his servant here to expound unto us "the way of God more perfectly."

Amos M. Kenworthy also attended a Camp Meeting at Cadman's Neck, near Central Village, in Eighth Month last. Here, too, his services were blessed. His clear insight into the spiritual life of many around him was truly wonderful, and the words of earnest counsel, real encouragement, or sharp reproof were helpful and blessed to many of my personal friends.

GATHERING SHEAVES

By ELIZABETH H. S. WOOD, South Dartmouth, Massachusetts.

Amos M. Kenworthy was indued with power from on high to move audiences. I have seen those who at first were opposed to him, stay away from meeting for a few times, and because the preaching had been so faithfully done and in the power of the Spirit, get no peace until they came and surrendered themselves to God.

He would "cry aloud and spare not" and not unfrequently would have both saint (so called) and sinner arrayed against him. Whenever a meeting obeyed the voice of God speaking through him, they were prospered of the Lord, but if they would not receive his message they dwindled away.

I was assisting him in a series of meetings in a certain place where there was a Friend who did not like his preaching. He told his wife not to invite Amos Ken-

worthy to their house, for he did not like him. Still he continued attending the meetings, and the Lord got such a hold on him, one evening, that he went on his knees and cried aloud. Amos was welcome in his home after that, the family altar was erected and he has been a bright and shining light ever since, and is an influential Christian.

At another place where I was assisting him, a young man came to the meeting one evening. Amos preached a searching sermon to one person in the audience. I saw that young man throw his head back in defiance, but from that sermon and personal work after meeting, he was reclaimed and is now ready, I believe, to preach the gospel.

There had been a revival in another place and some young men were converted, but two of them backslid. Amos met them one day at a large meeting, was drawn to them and talked with them. He told one of them that the judgments of God would overtake him if he did not return and obey God. The young man said recklessly, "Let them come." In less than two months he was the only child left in that home, so suddenly did death come into that hitherto unbroken family. But he has risen from the dead embers in the strength of Israel's God, and now proclaims with power salvation through the blood, to his young companions.

Oh, how many Christians Amos has helped into a deeper experience. King Hezekiah sent messengers all over Israel, to invite the people to come to Jerusalem, to the feast of the Passover, to leave their idols and come. Some laughed the messengers to scorn and mocked them. A few humbled themselves and came to Jerusalem.

Amos M. Kenworthy came to New England as God's ambassador and messenger, entreating Friends to leave their idols and turn to God. Some treated him as Hezekiah's messengers were treated; others humbled themselves and received the promise of the Father.

My cousin, coming in just now, remarked, "He always imparted unto his hearers, by the Holy Spirit, a lesson of faithfulness to God."

LED INTO THE LIGHT

By CAROLINE NORDYKE, Wilmington, Ohio.

I had been seeking for years the baptism of the Holy Ghost. Amos Kenworthy came one day suddenly and very unexpectedly into our meeting and began a series of meetings. I was deeply interested from the first. My spiritual eyes had been opened to see the needs of the church, and my heart was made glad as he reached out and brought to light these needs.

But I was bound in spirit, though I took part in almost every meeting. He seemed to understand and speak to the condition of every one, and I came in for my share with the rest. I had been misunderstood and I had a power of opposition to contend with. I was wounded and "I watched like a sparrow alone upon a house-top."

My burden was so great it seemed that the weight of a feather more would crush me. I fully believe that the Lord sent Amos Kenworthy to our place for my special benefit. He led me so greatly and so kindly. I knew he sympathized with me. I believe the Holy Spirit revealed to him my condition, for he could have known it no other way.

One day, at the close of the meeting, I went to him and told him I was troubled about sanctification. He said, "My dear sister, thee was sanctified years ago." I knew I was doing the best I could, had given up all I knew to give up, and was willing to do anything. I began to think may be it was true, and the more I thought about it the more I believed, and the more I believed, the more I received, until I was made strong

enough to claim the blessing that is promised to all of God's dear children.

I coud not tell the day nor the hour the work was done, but at the close of the meeting my burdens were all gone and I had perfect peace and rest of soul.

KENWORTHY ANECDOTES

(From *Friends Minister*)

By JOSIAH PENNINGTON.

Long years ago, when men and women Friends did meeting business in separate rooms, at Quarterly Meeting at Westfield, Indiana, Amos visited the women's meeting. He scarcely sat down until he began his discourse, and, as usual, was laying the lines straight for Christian living. My wife, then a young woman, sitting down in the center of the old meeting-house, said to herself, "Well, I would like to know what kind of a man thee was before thee was converted."

He looked at her (or she thought he did) and said, "I will tell thee what kind of a man I was," and proceeded to do so. Then he took up his line of thought as though there had been no break.

At one place where I was pastor, he was there at Quarterly Meeting, and in the afternoon on Sabbath he was going to a country school house with me where I had an appointment. As we were passing a house, he stopped suddenly, threw up his head, looked at the house, and spoke very quickly, "Who lives there?" I told the old man's name. He dropped his head a moment and said, "That man has sinned out his day of grace. He will die and go to hell."

I asked, "Why, Amos, what does thee know about him?"

"I know that much."

I said, "Was thee ever on this road before?"

"No, but thee will find it as I tell thee."

The man spoken of, now and then came to meeting, and I tried hard to get him to talk in regard to his soul, and the only response would be, "m-m-m-yes; m-m-m-yes." I moved away, but kept track of the man. Many times in conversing with him he would suddenly start and look frightened. Then would quiet down and talk. He lay on a sick bed for a long time, but no one was ever able to get any response from him. He seemed absolutely as indifferent as a brute, and so he went out of this life.

By J. GURNEY WRIGHT.

As a boy at Little Ridge Meeting, Grant County, Indiana, I heard Amos Kenworthy preach one of his first sermons, and later I engaged in Gospel labor in Michigan and Tennessee with him. He was surely a spiritual father to me as I was taking my first lessons in preaching. Some very remarkable things took place that I have witnessed, and many others that I have heard him tell. I think he was the most successful soul-winner in the Society of Friends of his day.

First Sight of Amos

By EMMA GARRETSON, a Minister of the Friends at Denair, Calif.

I first saw Amos Kenworthy at Iowa Yearly Meeting. It was years ago, when it was unusual for any one to sing in Friends meeting. A woman sang a very impressive hymn. He emphasized the truth of what she sang. Revivals were not common then, but he made an altar call after the regular meeting was over, although he knew that many would not approve of what he was doing, as they did not want new methods introduced in Friends meetings. He seemed fearless and did not care what people thought or said, if he thought the Lord called him to any service.

He offended people many times by telling them something he believed the Lord had impressed upon him for them. His prophetic gift was unusual. He set an example to be faithful to God whether we think every one will understand and approve of what we do or not, whatever it may be, if we feel sure the Lord leads us. Let us be faithful and finish the work our Father calls for at our hands.

A Vision in the Fire

MARY T. HADLEY, Denair, Calif., contributes the following, that she heard him relate on one occasion:

When Amos Kenworthy was holding a series of meetings in a place where he was a stranger, he was sitting, looking into the open fire one evening before going to meeting. Suddenly he saw by the spirit's eye a dagger and a revolver let down before him. When he went to the meeting the Lord gave him a message for a man who he said was armed with a dagger and revolver, and was on his way to kill a man, but when he saw the people at the meeting he came in. Amos gave his warning. The man came under deep conviction and was saved, after confessing that the preacher had described perfectly his weapons and every act connected with the incident.

Saving a Suicide

The account of an incident, as I remember it, that took place at Seattle, Washington, and related in my presence last summer, 1916, by Amos Kenworthy.

While he was sitting at the table of a friend and partaking of a meal with them, he looked out of the window and saw a man working on the street. The Lord gave him an insight of his spiritual condition, so he asked to be excused from the table, and went out and told the man that he had become discouraged and had the weapon in his pocket with which he expected to kill himself.

The man firmly denied it at first, but when Amos told

him he had a Christian mother who was praying for him, he broke down, weeping, and confessed that it was true, and that he would go back east to his mother and live a Christian life.—M. H. W.

A Mistake Amos Did Not Make

About the year 1870, when Amos Kenworthy was visiting some of the Friends meetings and families of Iowa Yearly Meeting, while attending a meeting held at Bangor, having the spirit of discernment, he went forward and knelt by a woman, whom he had not seen or heard of previously, and prayed that she and her husband might quit their quarreling and live peaceably together, he not knowing that their case was at that time under the care of the overseers. When through praying for her, he prayed for a maiden lady who was sitting in front of her, that she might be faithful in occupying her gift. After going back to his seat, thinking there might be some misunderstanding, he took pains to make it clear which message belonged to which person, and never knew until the last year of his life, that the false report had been circulated for over 45 years that at that Bangor meeting he had prayed for an old maid and her husband, that they might get along well together.

The Conversion of Amos' Wife

While we were living at Maryville, Tennessee, Amos Kenworthy held a series of meetings at the Friends church at that place and stayed at my father's home for a week. I heard him relate some remarkable experiences, two of which remain in my mind with special vividness.

At a time before his wife was converted he felt the Lord wanted him to attend a certain Quarterly Meeting. It was winter time and the ground was covered with snow. Wood must be gotten ready for the use of the

family while he was away, and some one must go to a neighbor's to arrange a way for him to go. There was not time for him to do both; so while he got the wood, his wife walked across the fields through the snow to the neighbor's and she did everything she could to help him. While he was getting ready to go, the following conversation took place:

"I do wish thee was good."

"I am good. I'm just as good as thee is."

"No, thee ain't. Thee is good to me, but thee ain't good to the Lord."

Before he left he said to her, "I hope the Lord will never let me see thy face again till thee is saved." "And glory to God! when I got home she was saved."

At another time, he was holding a series of meetings at a place where the meeting was cold and stiff, and it seemed impossible to get any one to move. One day the Lord told him to walk up and down the aisle, jump as high as he could and shout. This he did, after which a woman who was present said to him, "Thee must have been very happy." To which he replied, "No happier than common."

"What made thee do it then?"

"Because the Lord told me to."

After that the stiffness left the meeting and much blessing resulted.—Ella Levering.

Saving a Man from Suicide

A Friend told the editor the following incident that came under his notice some years ago. Amos and another man were sawing wood with a cross-cut saw. Suddenly Amos dropped his end of the saw and said, "Thee can do this alone. The Lord wants me to attend to something else." Much to the astonishment of the man, Amos hurried away to the house, where he hastily got writing material and wrote a letter to a Monthly

Meeting that would convene in a day or two in Hamilton County, Indiana.

The letter arrived just in time for the clerk to read it at Monthly Meeting. As the Friend remembered the letter, it began with these words, "Don't thee do it; don't thee do it." It then went on to relate how some person present at that meeting had seriously considered taking his own life because of trouble he was having. After the reading of the letter was completed, a man rose in the meeting and declared that the letter had described his own feelings. He was saved from his evil intentions by the promptness of Amos.

A Criminal Warned of Arrest

Another incident, related to the editor by a Friend, occurred a good many years ago in Parke County, Indiana, which we remember as follows:

Amos, who had the reputation of always being on time when he went to meeting, came in that day ten minutes late. When he rose to speak, he declared that the Lord had definitely led him to be ten minutes late at that meeting. In the course of his talk he declared that there was a man present guilty of a crime that would land him in jail, and that officers of the law were even then on his track and would soon run him down.

The statement was received with the greatest incredulity. The editor's informant says he was acquainted with most of the persons present and that he thought to himself after this fashion, "I know all these people who are here; many of them are my relatives, and the others I know well. For once Amos is mistaken."

Amos immediately said, "I know thee is thinking to thyself, 'I know all these people who are here; many of them are my relatives, and the others I know well. For once Amos is mistaken.' But you will see in a few days that Amos is not mistaken."

Our Friend hardly dared to think after that, for it seemed as though the preacher was reading his thoughts like a book. Yet it still seemed to him he must be mistaken. But when, only a few days later, he shook hands through jail bars with a relative who had been overtaken in a crime, he saw the preacher knew what he was talking about.

Amos in his talk explained that the Lord had told him to come ten minutes late so that no one could suspect anyone in the neighborhood had informed him of any rumor that might be about, and he went immediately away so no one would ask him who the criminal was. He said in his discourse, "I could lay my hand on thee."

A WORD FROM NEW YORK

By REBECCA COLLINS.

Seventh-day, Third Month 21, 1891.

Respected Friend:—I may as thou requested, offer a few incidents that came to my knowledge of the labors of Amos M. Kenworthy. He was earnestly engaged in holding a series of meetings at Flushing, where his labors were signally blest to many souls. A lady of one of the first class people told me that she was converted under his ministry, and other fruit could be told.

Whilst he was engaged there, he came to Twentieth Street Meeting where he preached to us with power as the Lord spake to him and through him to our comfort and edification.

He was to return to Flushing, the rain was pouring down, but he asked me to join him in service that afternoon. I replied the weather was too inclement for me to venture. He quickly said "Art thou a fair weather Christian?" I replied "No, but it is too wet for me to be exposed to the dampness."

During one of our Yearly Meetings held in New York

City a Bishop of the Methodist Church inquired of me if he could attend our meeting. He attended a meeting in which Amos Kenworthy gave a testimony. He later asked me who that man was, describing him. He said, "I liked his testimony and the simplicity and earnestness of the man."

A LIFE WITHOUT SIN

[On a postal card, cross written with no signature]

Howland, New York, 1891.

A man near Milton, New York, said to me: "When Mr. Kenworthy said he had lived twenty-one years without sinning, I think he told a lie."

"Oh no," said I, "he is a good man."

"Well, I've seen good men before, but none so good as that," he replied. "That spoiled all his preaching to nine-tenths of the people here. If he has done nothing he has repented of, then his sins are the sins of omission."

"You don't understand him perhaps," said I: "Your definitions of sin and holiness differ perhaps."

"Well, they must differ," said he, "but if I don't understand him, it's a sin for him to preach what people don't understand; it is darkening counsel."

THE OPPORTUNE TIME

By CELIA GAUSE, Charlottesville, Indiana.

To Amos M. Kenworthy: 1891

There was one circumstance that made a deep impression on my mind. Thee was at our house with other friends. We were sitting around the fire in common conversation, when all at once thee dropped on thy knees and prayed. As thee rose up, thee said that was the way

thee lived. Well, I thought to myself, that was the way I did not live, for usually I waited for what I thought, a more convenient season. Right here is where there is so much good missed being done. Instead of doing the work in the Lord's time, we wait our own time, or as we think, "a more convenient season." Sometimes it passes off that way and never is done, so it is a lost opportunity of doing good. I am thankful thee has undertaken this book. I believe it will be to the glory of God and a benefit to future generations.

Grant, Nebraska, April 5, 1891.

Truman C. Kenworthy:

Dear Friend—I was so blessed in a series of meetings held by thy uncle, Amos M. Kenworthy, that I feel like writing a few lines in regard to it. It was in the winter of 1889, at Bloomfield, east of Oskaloosa. I had known for several years that I ought to be preaching the gospel, and I had an inward longing to do it, but I was so bound and deceived by Satan, that I just thought I never would be able to do what the Lord wanted me to do. As I attended that meeting the Lord gave me light; I saw Christ my complete Saviour as never before; I found deliverance from all that bound me, and there consecrated my life anew to the Lord for the work to which he had called me. From that time to this has been the happiest days of my life. I began, telling the story of the Cross at once, trusting the Lord for strength in weakness, and I have always found that his promises are true. To him be all praise forever and ever.

ANNA M. MCPHERSON.

MONEY REQUIRED—A SHINING FACE

By LEWIS HORSMAN, Wilmington, Ohio.

Amos Kenworthy held meetings here to good satisfaction. I had the privilege of visiting several families

with him. In one of the meetings the good Lord made it known to me that I should give him five dollars. I thought I would go home first and talk to my wife about it, but as I did not go home until after night meeting the Lord made the conviction so plain and my burden so heavy that I was glad to give it to him to get relief.

In one of the families we visited was a young lady, a backslider. It seemed as though nothing could induce her to return. But Amos took her aside for prayer and in about three minutes they returned and her face was shining with Christian love, that can not be hid. She remarked, "No one can withstand him."

A WORD FROM TENNESSEE

First Month 17, 1893.

To Phebe Kenworthy:

Dear Friend—Although a stranger to you, I feel acquainted because I have heard so much about you, while your husband was here, and felt like writing and telling what glorious meetings we had under his leadership. He certainly is a man of God, and wonderfully led by Him.

We have no minister in our meeting and greatly appreciated his labors amongst us, and missed him sadly when he left. The meetings here were not attended as largely as we would have liked, but those who were there received great blessings.

The teaching was all so plain, that I understood it in a way I never did before. One afternoon in the meeting, a young lady got up, for good reason, to leave the church, but before she reached the door Mr. Kenworthy said, "Sister, thee had better not go before leaving thy testimony." She thought it was pretty hard to be spoken to right out in the meeting, and made up her mind she didn't like him very well; but she soon got over it, and

liked him better than ever, and wouldn't listen to a word against him.

After staying at Maryville two weeks, he went to Friendsville, a little village eleven miles away. He certainly raised a disturbance there; and no doubt many read their Bibles more than they had for a long time, to see if he was telling the truth. One day several were on the floor at once, arguing with him about holiness.

They said they didn't have to take his word for it, but would take the Bible; and he told them that was what he wanted them to take. The people were very much stirred and doubtless wished he would leave; but he said he seldom went places where every one liked him, and the church was all right. After being there a week or more, he came back to Maryville to spend Sabbath. He preached for us in the morning, and afternoon visited the colored school and spoke to them.

On Sabbath night was Mr. Kenworthy's last meeting, and one long to be remembered by all; such a soul stirring sermon we seldom hear. I trust the resolutions entered into, and the determinations made during the meetings, may prove to be lasting, and our souls be eternally blessed.

Sincerely thy friend,

A. P. N.

TEACHERS SAVED

(From a Personal Letter to Phoebe Kenworthy)

By R. ELLA LEVERING, Friendsville, Tenn.

I do so much praise the dear Lord for the work he has done at Maryville, and that he sent thy dear husband to us for its accomplishment. My dear mother who for years has hesitated and stumbled because she thought it presumtuous to claim that "the altar sanctifieth the gift," has at last come to a clear understanding of the truth and is a free woman.

Many others have been greatly helped and there is much more praise in our meetings than before Amos came. I have learned some precious lessons about the truth of God and how to serve him.

We have been having a hard battle and Amos thought he would have to close the meetings, but things took a different turn and now there seems a chance for victory.

My sister's two friends, school teachers, came to visit her during the vacation and attended the meetings and both accepted Amos' teaching, and took the definite step of faith, out of the wilderness into Canaan. They went back to their work with new light and liberty. We feel that thee, though not here with us, is our sister and helper in all this work for the Master.

THREE CONVERSIONS

By SARAH BEESON, Tehama, Kansas

I wish to say that myself and husband and son Luther were all converted under the preaching of Amos Kenworthy at Richmond, Indiana, for which we do praise the Lord.

TOOLS FOUND

From Memory by WM. CAMMACK, Fall Brook, Calif.

I heard Amos tell this: He was holding meetings somewhere in Indiana, when he felt a call to have a meeting in a private house, which he appointed, "For," said he, "the Lord wanted me close to my work." During his preaching he paused and spoke to a special condition. He said, "If thee will go down to a certain fence corner (describing it) thee will find those tools thee has been thinking thy neighbor stole, just where thee told him to leave them. They are under the weeds and brush."

The neighbor had moved away, and the man had been holding the loss of those tools against him and letting it be a stumbling block to his Christian progress. The man went and found the tools as Amos had told him.

FREE TO PREACH

By A. M. KENWORTHY'S Letter, in 1891

Truman—Oliver was telling me at home, about a conversation I had with A. H. in Kansas. He said I told him if he did not attend to the Lord's work better, that He would take away all of his property, which was a large amount, and then he would preach. Aaron told Oliver about it last fall, at Yearly Meeting, and said: "It is all gone now and I can preach." I am glad thee has received so many letters about my work.

Uncle A. M. K.

A LATE MESSAGE

By H. B. SINTON, Seattle, Washington.

I will never forget the first time I saw our dear friend, Amos M. Kenworthy. He was holding special meetings at Highland Avenue Friends' Church, Columbus, Ohio, and as I had quite a distance to go, I was a little late that morning and he was speaking when I took my seat. It was so interesting that I hardly knew there was anyone in the audience but myself. I felt sure he had a message for me and was determined to have it, although I feared it might be rather startling as I was not where I earnestly desired to be spiritually, so I made my way to the aisle as he came down, speaking to each one in his path, and when he met me he shook my hand, looked me straight in the eyes, and said, "The Lord bless thee." It was a blessed message to me.

I attended the meetings as regularly as my office duties would allow, and at the close, Amos was invited to come to my boarding place for supper and we would see him to his train later in the evening, as that was not far from the station. The landlady wanted very much to see him and talk with him, as she realized she needed help spiritually.

Soon after he arrived he talked with her, but she hardened her heart and, of course, could get no help at that time. After supper, Amos talked with me and as we knelt in prayer, the burden of my heart rolled away and I was very happy. Later on I received the baptism of the blessed Holy Spirit, and was, in our Lord's hands, made a blessing to many. Some time after, receiving appointment to government position in the Land Office, at Vancouver, Washington, I came west and made the acquaintance of Friends in Portland, Oregon. One dear woman, with whom I was talking about Amos Kenworthy and what a blessing he had been to me and how I wished to see him again, said, "Let us join in prayer that our Father will send him to Portland soon," and so we did. Not long after that, I had a postal card from her, saying, "Come over, that man of God, Amos Kenworthy, is here."

I went to the meetings and was so thankful to have the privilege of hearing him again. Later on he came to Vancouver, to speak and visit some families. After I moved to Seattle, he was here, holding meeting two or three times, to the blessing and help of many. I have so hoped he would be permitted to come once more, but our Father saw fit to call him to come up higher," and we can only rejoice, for his sake, although we do miss his loving counsel so much. We are now looking forward to a glorious meeting with all the dear ones gone before and the time will not be long. Let us occupy until He comes.

TESTIMONY BY CHARLES BABCOCK

Los Angeles, California, December, 1917.

I was with Amos Kenworthy at a Quarterly Meeting in Ohio. We went together to a Friend's house for dinner. On entering the home he said to the woman of the house, "How far does free grace go?" She replied, "It goes a good ways." He looked at her and said, "It does not go far with thee, for thee's a sinner."

I thought Amos was pretty sharp in his words, but after dinner he took the woman to one side and talked with her and she confessed her sins and asked forgiveness and found her Saviour.

INTERESTING INCIDENTS

By L. M. CAMMACK.

A Troubled Soul

The lady lecturer seemed so devout, dressed plain and talked beautifully of God and his love. I wanted her to meet Amos Kenworthy for the very happiness of kindred souls. I took her to his home. When he came in, he looked at her closely and said, "When thee was working for the Master and he was blessing thee so much, why didn't thee keep on in his service?" She answered that she thought she was following him. He said, "No, thee's rejecting thy first love." She said, "I have not joined the organization." He replied, "Yes thee has, in heart, and thee's trying to follow two ways." At first I was greatly distressed, thinking surely Amos is wrong this time. But as we returned home and the lady burst into tears and told of her struggle with conflicting beliefs and how dark her path had grown, and of her entanglements, even to a desire for death to end the uncertainty, I could but know God had showed Amos the

condition. She was at a deciding point and she chose her first love with its service.

Unmasked

I fell in company with another lady, fine in appearance, well educated and willing for service. I introduced her to Amos. After she had gone, he turned to me and said, "Why is thee with that woman? She is not a fit associate or helper in thy work." Again I thought, "Amos is surely wrong," but I found to my sorow that his prediction was true in the extreme. He later had earnest dealings with the woman, telling her the condition of her life and effecting much change.

Another woman I took to call on him. He came in, said a few words to her and then said, "Thee denies the atoning blood of Christ for sin. I have no time to talk to thee," and he went out to his work. I afterward learned that she was a woman of doubtful reputation and unsound faith.

Presentiment of Closed Doors

On his journey, with a prominent Indiana Friend, to attend the opening of one of the newer Yearly Meetings, Amos remarked, "Allen, they have closed the doors on me." "Oh, I think not," said his friend. "Yes, they have," replied Amos. "They have held a committee meeting and have decided that I must not be allowed to speak, and they have plans to keep me silent. I have seen it all." The friend tried to dissuade him from his "notion," but could not.

At the opening of the Yearly Meeting, when Amos arose to speak, the clerk made objection, and Amos said, "Yes, I knew you had planned to keep me still. I knew you had your committee meeting and agreed to the plan. I saw it all as I came." Then he sat down, subject to

the powers that be. Several Friends afterward told that just such a plan had been made in committee meeting.

Casting Out Devils

Amos believed that people are possessed with devils as much now as in olden times. He also believed that God could give power to cast out devils now as of yore if his servants would only believe. I have often heard him say that such and such an one was possessed with devils.

He once remarked, "Yes, that woman is possessed with a devil and yet she thinks she is in the Lord's work."

I heard him tell of going to a home where a man was supposed to be crazy. He wished to go to the man's room in an upper story, but the people said, "He will throw you out of the window, or hurt you; it is not safe to go alone." But Amos insisted on going alone. He said the man was wildly pacing the floor and wanted nothing to do with him. Amos called him by name and asked him to sit down as he wished to talk to him; and when he did so, went on to show him his condition and that sin had brought him where he was, and that the devil in him was determined to have him. The result of the visit was that the devil was cast out and the man sane and humble greeted his friends once more, a new man.

I knew a case where a man, wild for his morphine, was pacing the floor, clenching his fists, a terror to those around him. Amos took his hands and bade him sit down, and in half an hour's time they were praying together quietly.

I have heard him speak several times of casting out devils, once from a woman for whom there seemed no hope. He was fully conscious of their presence and power, but the power of God was greater.

HEALING AND TEACHING

By DOROTHY LEE, Seattle, Washington.

My first acquaintance with Amos Kenworthy was in the year 1904, when he held some services in Everett, Washington. Some of the Friends who had been to Oregon told us of this Quaker prophet and how he walked and talked with God, and as I was unsaved, this made a profound impression on me, and it was with great anticipation that I looked forward to his coming. When he arrived I was not at home, but returning in a few days I found the church deeply stirred. Several had been saved, others delivered from demon possession, while several were prostrate under the power of God.

I was much interested in his prophetic messages to saints and sinners, and especially anxious to know what personal word he would speak to me. Many of my friends were also eager to have him speak to my condition. At our first meeting he looked me straight in the eyes, shook hands and said, "It is a beautiful day," and passed on. This he continued to do much to my disappointment, as I was expecting him to speak to my need. After his leaving I was convinced that truly a man of God had been among us.

Two years elapsed before his return to Everett, Washington, again, during which time I had been saved, but was confined to my home under the doctor's care, having a chronic condition from which I had suffered for years without relief and no hope of recovery. Amos Kenworthy at this time came to our house and said, "I am glad thee decided when thee did to serve God instead of Satan." Then he related my experience when I was saved and said the Lord wanted me to warn people against sin and that I had my choice of being saved and sounding the warning, or unsaved, in which case my life would be a witness of the awfulness of sin.

He further stated if I would give God my entire life

He would heal me, but also stated there were things I was not willing to do. For instance, he said I was not willing to go thirty miles for Jesus. I then told the Lord I would do anything for Him and He graciously healed me, and very soon I realized I had a special call to Silvana, Washington, just thirty miles away and I went and then understood the Lord wanted me there before.

Amos Kenworthy also said, "Does thee remember when thee was just a little girl five or six years old, thy mother was very sick and they didn't expect her to live, when thee and thy sister became very anxious as to what would become of you if mother died? Does thee remember how thee and thy sister built an altar of stone on which to burn sacrifice to God, asking God for your mother's recovery? Thy mother was healed and is still living, the Lord tells me, and thee was saved at that time." He gave an accurate detailed account of that particular day and mother's recovery.

Then to my utter surprise he said I was sanctified when I was sixteen. I told him I had been saved only about a year, but again he said I was sanctified when I was sixteen. After a few moments of meditation he told me all about my experience at that time when the Lord spoke to me when I was confused regarding the doctrine of the Lutheran Church, in which I was raised, being the first branch from the Catholic Church. I was given clear understanding that the Ordinances in themselves were only empty form, and at that time it was made plain to me that the Lord desired spiritual worship and service, and the Lord wanted me to tell it. Amos Kenworthy then said, "At that time the Lord called thee to His service, sanctified and made thee a Quaker, but thee was disobedient to the heavenly vision." Then he told me my attitude when he was there before, and that I was in no condition to receive help from any one.

I feel I owe much of my spiritual understanding to this man of God.

Charles Black, one of our well known merchants of Seattle, and Mrs. Black, one of the leading workers and supporters of the Y. W. C. A., wish to express their appreciation of his Bible teaching on spiritual life. He was invited to their home to give Bible teaching to a body of people who had gathered there seeking spiritual light.

I am sure our church owes a debt of gratitude to God for the life and services of Amos Kenworthy. May the Lord multiply the number who are consecrated to God and as fearless for the cause of truth as was this man.

VARIOUS ITEMS

By I. H. Cammack.

Tegucigalpa, Honduras, Central America.
Seventh Month 5, 1917.

Dear Sister:

It is with a peculiar thrill of interest that I find in the Pacific Friend thy announcement of a prospective biography of Amos M. Kenworthy, or rather a recital of the Lord's dealings with him. I sincerely hope that many will respond to thy call for items of interest.

I began to know him in my youth, in the 60's, at Arba, Indiana, as he always was our guest when visiting the meeting there, and my father was a schoolmate of his at Raysville, Ind., years before his conversion. To me he was always a real prophet of God and I recall one of his "futurist utterances" made in the Arba meeting that then seemed so far from a probability that it made a permanent impression upon my mind, but which may yet have its fulfillment, to the effect that there were young persons present who would live to see the domination of the Catholics and suffer at least property losses at their hands.

I recall with much interest various manifestations of his gifts of rare spiritual vision. For example: He one

day told me that he could tell if a person were truly converted by seeing in the face of the one under scrutiny a certain brilliance below their eyes. Perhaps it was Joseph Cook's "solar look." And I recall his telling a certain minister, a comparative stranger, that this minister had sometimes mingled considerably among infidels and roughs, as he discovered certain tell-tale lines in his face that betrayed the fact.

My clearest experience of divine, or immediate healing, resulted from his coming to my bedside and praying over me. Though a believer in divine healing, yet when he was afflicted by a hernial difficulty he went twice to hospitals for relief. He thought that thus at San Francisco he was led to, and made instrumental in, the salvation of his nurse and thus accounted for God permitting that hospital experience.

I recall one of his testimonies to a miraculous deliverance from death by drinking a glass of poison which he mistook for water. He simply claimed the promise of Mark 16:18 and felt no ill effects from the deadly draught.

Doubtless hundreds, if not thousands, can testify to his remarkable gift of speaking personally to individual conditions of soul. He told me that one day as he approached the entrance to the Indiana Yearly Meeting House he met two women and he felt a sudden inspiration to say to one who was considerably bundled up, "If thee wears all that the devil gives thee, thee will be a curiosity," or to that effect, and they all passed on. Afterwards this particular woman, rather plainly attired, confessed to him with confusion she had that day put on at least a gold ring that some one had just given her, but which was entirely concealed from him.

He surely was faithful, "in season and out of season," and he worked and believed for permanent and lasting results. He told me he had specially asked his Lord to give him "fruit that would remain" true to the end. Thus he sought for quality rather than quantity. As a proof

of this we recall one occasion when a number were about to rush forward in response to an altar call to absolute consecration when he suddenly exclaimed, "Be careful, friends. Count well the cost before taking this step." His plow ran deep, and his sword was Spirit-directed and piercing.

That the Lord abundantly helped him to be equal to whatever emergency, had perhaps a thousand corroborations. For example, I remember hearing him tell of a severe test of his faith in this respect as he stood preaching, when he clearly felt he must without waiting, or premeditation or preparation, expose the errors of Seventh-Day Adventism. But true to his confidence in immediate inspiration he began at Genesis and unfolded a complete refutation of the heresy. And on another occasion he anticipated point by point a prepared controversial attack upon the doctrines of our Gospel; the enemy afterwards confessing in confusion that Amos M. Kenworthy had met his objections seriatim as though he might have seen them.

As an illustration of his occasional prescience, he said that before a certain gospel visit to England he was forewarned of opposition that he would encounter in the London Friends' Meeting. He saw by vision a man arise to speak and who turned around and with both hands removed his hat and placed it solemnly in his seat, and then resumed a speaking attitude and proceeded to utter his tirade against Amos M. Kenworthy; then he turned and replacing his hat upon his head he sat down. All of which actually occurred exactly as Amos had seen it to the minutest particular before leaving America.

Being always a comparatively poor man and engaged in journeys, his faith was often put to the severest tests for money to pay his railroad fares, he even starting sometimes for the train without money, but his Master never failed him. Often his wife was providentially provided for in his absence. When at home he was an in-

dustrious man, working faithfully in his orchard or garden, or at broom-making, at which he was an expert. Though in comparative poverty, he was almost princely in his generosity to missions, especially, as I can testify since coming to Central America, by one or more remittances that astonished me. Thus, I have no doubt, he had fellowship with, and will have fruit from, many foreign fields. Thus in many ways he was always an inspiration.

In the matter of personal spiritual guidance, I have often recalled his simple admonition, "Follow the light." He often treated his impressions about some particular journey or service to the tests of whether the Spirit would emphasize them by recurrence of suggestion or burden.

As to submission to the church, he was a worthy example. Having fully explained his sense of duty or call to a service that needed to be ratified by the church, if refused, he simply threw the responsibility of the matter and decision upon the church and meekly dismissed it. He was a true apostle of fidelity to his friends or the church, and if he saw error he was courageous to rebuke sin in high places or low without fear or favor, and leave the verdict to his Master.

He was singularly a man of one book. It was enough for him, and he knew it well. It made him a teacher to college men as well as of the humble. He delighted to visit the Training School and his visits were times of spiritual feasts, and of special delight to the students as he would say, "Now come on with your questions."

I expect to thank God through all eternity for the privilege of knowing and receiving help from him, especially as he was used of God to help me into the Pentecostal life and perpetual victory through Jesus, his Lord and mine.

INCIDENTS FROM EAST AND WEST

Contributed by CAROLINE HUNNICUTT, Huntington Park, California.
my old Sat. teacher

Difficulty Forseen

Allen Jay told the following: "I saw Amos shortly before he started to England, and I said, 'Well, Amos, is thee expecting any difficulties in England?' Amos replied, 'The Lord has showed me that there is one man in London Yearly Meeting that will be inclined to make trouble for me. He sits by a post, with his hat on, and when he rises to speak to business, he takes hold of his hat on the sides with each hand, takes it off, turns around, puts it on the bench, where he sat, then turning, speaks to the business in hand'."

Allen Jay went on to say that he had been to London Yearly Meeting a number of times and knew the Friends there, and he had many times seen the man Amos described; and that he could not have told it better if he had seen him a hundred times.

Outwitting the Devil

I heard Amos tell this: He was holding a meeting in Indiana, and the Friend who sat head of the meeting was very much opposed to his work and ministry. The Lord showed Amos that that Friend was determined to keep him from speaking at the next meeting and was going to meeting early, to be in his place and thus keep him out. Amos told the family where he was stopping that he wished to get to the meeting just at the time the meeting would begin. They arranged accordingly and sure enough, the Friend was in the gallery seat, at the head of the meeting. Amos went inside the door, took of his hat and began preaching, keeping it up as he walked up the aisle and on into the gallery, continuing his message until he had spoken what the Lord gave.

A Timely Warning

At a meeting in Whittier, California, Amos arose and said, "Thee has only three days to live; thee had better make thy peace with God." A shock came to the audience, as they knew of other predictions of Amos coming true. A man in the audience told his friend on the way home that he believed he was the man. He had allowed worldly things to come between him and his devotion to God. He was in normal health, but he made every thing right between himself and God. At a subsequent meeting Amos said, "That man is all right now." At the close of the third day a sudden hemorrhage came on, and he was soon with his God in Heaven. A Christian doctor was with him in his last moments, who also related this circumstance.

The Lawyer Mistaken

I know this to be a fact: Two young men walked into the evening service, at Indiana Yearly Meeting. It had been announced that Amos Kenworthy was to preach and one of the young men, knowing of his peculiarities, had invited a friend, a lawyer, to accompany him. As they entered the door the one indicated to the lawyer which one on the platform was Amos, the lawyer said, "That man can't preach; I know by the shape of his head." He had no more than uttered the words till Amos arose at the other end of the large room and said, "There is a man here that says I can't preach, but by the grace of God I will preach," and he did preach, to the amazement of the lawyer.

Prayer That Stopped a Horse

Amos was holding meetings at a certain place and a young man was brought under deep conviction. In the midst of Amos' earnest message the young man arose and left the church. Amos saw him, through the win-

dow, unhitch his horse and get into the buggy. Instantly Amos fell to his knees and prayed, "Oh, Lord, stop that horse; stop that horse!" and although the young man used the whip freely on his spirited young animal, it did not move. Finally Amos went out and kneeling with him there, the young man was saved.

Animals Rescued

At a meeting Amos suddenly arose and said, "There is a sow and pigs out in the woods, shut up in a pen. Thee had beeter go and let them out," and then sat down. The story and sequel was this: A man had become very much enraged at his neighbor and to satisfy his spite, drove away secretly the animals belonging to his neighbor and shut them up in a pen in the woods to die of starvation. When he found by Amos' words that his deed was known, he arose later and confessed his guilt and made it right with his neighbor and his God.

A Neighbor Saved

I heard Amos tell of being in a meeting and as he sat down in his place, there was spread out before him on the floor, and seen by him only, a square piece of white cloth, and on it were large splotches of blood and one side of it lay a large knife with the sand of the grind-stone still on it, where it had been ground. Amos arose and said, "There is a man here who has come with the intention of going from this meeting and committing murder. The knife is in his pocket now, and the sand of the grind-stone is upon the blade."

The man confessed he had been so bothered with his neighbor he had decided that day to kill him and be done with him. He acknowledged the truth of the message and sought the Lord.

EARLY AND LATER INCIDENTS

By JESSE E. MILES, Training School for Christian Workers, Huntington Park, California.

About the year 1879, Amos M. Kenworthy came from his home in Emporia, Kansas, to our Quarterly Meeting at Barclay, about twenty miles distant, with Mahlon Stubbs as companion. They stopped at our house to inquire the way and remained to dinner. I took them to look around the farm, and as we passed through the orchard he said, "Whenever I see dead leaves lying around, I know death is at work. This took a deep hold upon me, for I was in a back-slidden condition.

I suggested hitching up the team early so they would not be late to the select meeting. He said, "No, I want to be late enough to find them asleep." That sounded very peculiar to me and my wife did not like it at all.

The next day I was at Monthly Meeting. After a good while of silence, Amos arose and said, "Friends, if all you have been thinking about since coming into this meeting were written up here on the wall, you would get up and leave this house and never want to be seen again. He then preached a powerful sermon.

He said, "The unsanctified Christian is like a glass of water with a lot of mud in the bottom. While every thing goes right, the water is nice and clear, but just give it a little jolt and see how it instantly riles up. If the old carnal nature is not cast out of the heart, it will rile up and cause shame."

Another time, the same year, Amos came to visit us. I had got back to the Lord, but my wife had not. At meeting he gave us a very close-fitting sermon about being proud. He said, "I think some of you are too proud to get down on the floor and have a spell of jerks for the Lord." My wife did not like his way of talking and did not wish him to go back home with us, but he went anyway.

She was proud and had just had a dream about reaching through our osage hedge for ribbons and silks until she was nearly smothered in them. This made a deep impression on her and she would not have cared if Amos had talked to her, but he related experiences all the evening. When it came time to retire he said, "Well, we have had a lively time tonight. Don't you know, that when colts are put to work, they are expected to work, but when the harness is thrown off and they are turned out to pasture, we don't care if they do run and kick up their heels, in fact, we are glad to see them do it, for it shows life."

Later he said, "Now, let us ask God's care over his children before we go to rest." She would not kneel, but the rest of us all did and prayed. Amos did not mention her, but asked that a loving Father would give his children sweet rest. Conviction seized her so strongly that she was on her knees calling for mercy as soon as he was through. She said afterward, she was never so glad to get on her knees.

In 1880 he visited us again, and while my wife could not attend the meeting, she was the means of the conversion of our little daughter at home that night. If Amos had not been faithful to God the year before, my wife could not have led her to God.

Near this time, Amos held a revival at Barclay, and warned the people of their worldliness. He told one man, if he did not quit his playing fast and loose with God, that God would take away his property. Soon after this a cyclone swept away his barns and hay and killed much of his stock. His loss was greater than all the rest of the neighbors put together.

In about the year 1887, Amos Kenworthy was called to Springdale Quarterly Meeting, in Iowa, where I was then living. As I had known him before, I was requested to accompany him to all the meetings in that Quarterly Meeting.

I was with him in more than one hundred meetings which were seasons of blessing to many souls. He preached with old-time power and sinners were saved and back-sliders reclaimed. One of these last gave a glowing testimony, when Amos said, "Now, brother, if thee will just live that a whole year, people will begin to believe it."

At one meeting he found much resistance to the truth and he would often say, "Jesse, I am going to the meeting-house to pray and drive the devil out before the meeting begins." He told one man he had seen a vision of him on the horns of his cattle. The man came under conviction and was saved.

The gift God gave Amos of insight into the condition of so many people, was truly wonderful. He told me that often riding through a neighborhood for the first time he could feel its condition. Once he said to me, "This feels just like a big empty barn with no battens on it and the wind blowing through every crack."

In all these meetings, and in fact, ever since he was converted, he claimed that he was converted and sanctified at the same time. He taught death to the old man, and eradication of evil so clearly that no one could doubt his own experience, or gainsay his testimony; but God had for him a surprising revelation of the definite steps in his own experience.

At one meeting a committee had been appointed to stop his work because he was not teaching as Friends believed, when to their surprise and gratification, the Lord had already shown him his error and he was ready to preach the true doctrine.

One member at Muscatine Meeting later strongly opposed Amos' teaching on Sanctification and hindered the meeting. Finally, Amos was given the assurance that the man had been converted in his boyhood, which was proved by his mother. After this knowledge, the man humbled himself, was sanctified and became a

preacher. His two boys were also saved and became preachers.

Amos came to the Training School at Huntington Park, California, in 1910, and often thereafter visited at this school. At one time he was plainly led to intercept two students and bring them to Christ. At one time there, the altar was crowded with anxious seekers who received what they sought. He was always a welcome guest at this school.

I truly praise the Lord for his blessings through this humble servant, to me and also to the world. May this book be an incentive to many to be true to God. It is surely true of him, "He being dead yet speaketh." (Heb. 11: 4).

A WORD FROM SHUGNAK, ALASKA

aunt of Kathryn (Buffkin) Thomas

By ELIZABETH R. STRATTON missionary to Alask

October 22, 1917.

Uncle Amos' life was always an inspiration to me to do the best I knew, to just live for Jesus and let him live in and through me.

I count it one of the greatest privileges of my life to have been in his meetings in Tacoma, Everett and Langley, Washington, and see the quiet way in which he allowed the Holy Spirit to lead and direct him.

I was so glad to meet Amos at Seattle, on my way up here, and have a few moments of quiet talk with him. This has helped me many times since, when tempted to feel discouraged. Our Heavenly Father knows when we need some father in Israel to encourage us,—to help us keep on believing, praying and trusting.

I look forward to seeing him in glory with all the saints who have left a straight path for us to follow.

TESTIMONY OF CONTEMPORARY AND CO-WORKER

By JOHN HENRY DOUGLASS.

Whittier, California,
Seventh Month 31, 1917.

Amos was a real prophet of the Lord. I knew him well for nearly fifty years. He was always true to the message given him and many were helped on their way. I expect to soon meet him and talk it all over. I am unable to write much. I think the memorial as written by H. E. McGrew, and passed upon by the Yearly Meeting, is excellent, and should have a place in the book. The Lord bless thee and T. K. in preparing the book. I am just waiting for the Boatman. Amen.

CHAPTER III

His Trip to Great Britain
Diary and Letters Home

AMOS M. KENWORTHY'S DIARY DURING HIS JOURNEY AND VISIT ACROSS THE WATERS

[Both his diary and his letters to his wife are before me, but I chose the letters and will fill in from the diary anything of added interest.—L. M. C.]

Last Letter in America

Brooklyn, New York,
Fourth Month 21, 1893.

Dear Phebe—At Carrie Tabor's. We came here today, after meeting. Had a glorious meeting. I visited Hannah Isaac's, Henry Clark's and Henry Hunter's; had a good time at each place. Very stormy; meeting small, so failed to see many I should like to have seen. Samuel Tabor, who is with me, will write to thee. Will Tabor will telegraph to thee.

A friend at Cornwall handed me five dollars; I will send it to thee. Write me the first of the week. Many send their love to thee. Elizabeth wanted to know if I had plenty of money, and if thee would be cared for. She is much interested in us and our dear children. I will write soon after I land. With prayer for thee and our dear children, and love to all.

As ever, thy loving husband, Amos.

On Ship-board

Cunard, Royal-Mail Steamship, Aurania

Fourth Month 22, 1893.

My Dear One Far Away—We sailed from New York City 10 a. m. Had nearly a smooth sea. The vessel carries 1,260 passengers, but only 140 this trip, and a crew of 140; Captain, Alexandre McCoy.

I realize the presence of the blessed Shepherd with me today. It has been a happy day to me, as I realize I am going to the Master's work. My dear friend, Samuel Tabor, of Clintondale, New York, came on board with me, and we had a good service of prayer, asking for the blessing of heaven to rest upon us as a family, though so far separated.

I met with Nathan Cook on board. The day has been so cold I have not been out much and have worn my overcoat all day.

Fourth Month 23, 1893—We have had a beautiful Sabbath and I have enjoyed it very much. I arose early and went into the saloon (dining room), got a cup of hot water, and then went out on deck. It was a beautiful sight; the waves rolling and the vessel, which is 485 feet long, rocking.

I met with a Christian young man from Wichita, Kansas. We agreed that, after breakfast, we would have a season of Bible study, which we did, and a sweet season of prayer; and the divine Master was blessedly with us; blessed forever be His name! He is just as near on sea as on land.

At half past ten attended Episcopal service, the first time in my life. It was all reading and singing. Quite a number were not out of their rooms all day; but I am ready for each meal. Praise the Lord! At noon we had made 403 miles.

Fourth Month 24, 1893—I got up about 7 a. m., after a good night's rest. Went through, to go on deck, but it

was raining and quite a gale was blowing, and the sea rough. Waited until 8:30, then had breakfast. Had another Bible lesson and prayer with the same man. It cleared off about noon, but the sea has been quite rough all day, so it has been difficult for me to walk; but it is a grand sight to see the waves mount up so high.

I invited a man to sit with me in my room, as there is a good sofa there. I told him of my happy days and why. He said he knew nothing about Christ and he had spent three miserable days. I have not been sick yet, but may be. I have enjoyed every moment, night and day, so far. We sailed 387 miles today.

Fourth Month 25, 1893—Arose about 7 a. m., after good night's rest and sleep, which but few had, as the sea was rough. Things were out of place generally in my cabin. But I got my back against the wall and knees against the front of my berth, and by that means kept from rolling about, and slept sweetly in my Savior's arms; blessed forever be His name! Went out where it was warm and rainy, because we were crossing the gulf-stream; but later the wind came from the icy north and it quit raining.

When I first began to walk the deck, I was almost ashamed, I walked so slow; but now I go in a hurry. I do not think I ever gained more in three days when out of bed, though many others are sick in their rooms. I am on the go, singing, "Glory to the Lamb." The water has been quite smooth since 3 p. m. My table-mate is a Methodist lady from South Wales, very pleasant.

Have become acquainted with a young man and wife with a babe six months old. They are on their way to South Africa, as missionaries; and there is an old lady with them, who is on her third trip to that country, having spent forty-three years there. She expects to end her days there. She is very bright. The young brother and I had our Bible lesson and prayer together again

today. Time passes fast; our voyage will be short. From 12 to 12, 379 miles.

26th—Nice day, smooth sailing; most of the sick ones better. Six vessels have passed today, but none close enough for speaking. Sailed 410 miles. Have eaten the most today, in any day, and felt the best. The night was very short until 7:45 a. m. My food sets well. Praise the Lord for his goodness to me. I have not been lonely at any time, and have not had a doubt of my being in my right place, for the dear Lord is with me at all times.

27th—Nothing special today; ran 405 miles; windy and cold so was not out much, but enjoyed looking at waves.

28th—All getting along nicely; a beautiful day. Passed several ships and some of our company saw several whales. Had an unusually good time in my morning worship; the heavenly Shepherd was so blessedly with me. The Captain told me today he had been on the sea all his life and this has been the calmest voyage he ever made. Our run, 401 miles.

29th—A shower this a. m., and water the roughest yet; but no interference with travel. We expect to land at Queenstown about 8 tonight. Will have this ready to mail before I get off. I do praise the Lord for his goodness to me, and I believe as I step on the Irish shore, I will be granted wisdom to do for the best; and that He will take care of you, my dear ones, in my absence.

I found in my pocket-book six dollars I did not know were there; I send them. We are in sight of land. With much love to thee, my dear wife and all my dear ones, I close, hoping to hear from you soon. Amos.

(Diary)—Had fine day sailing along south coast of Ireland, our first sight of land. It looks very bleak and rough, but saw a few green spots. Landed at Queenstown, 10 p. m., went to hotel for the night.

30th—First-day morning, went on the cars (first time

in my life on cars on Sabbath) to Cork, twelve Irish miles. Was met there by Samuel Henry Newsom, who proved to be a kind friend. Was taken to the meeting where William Penn was convinced of Friends' principles. The meeting was about like we had in America, forty years ago; but I felt very much at home, and had good liberty. I do praise the Lord that I realize, "They that are free in Christ, are free indeed."

Dined with S. H. Newsom and had a pleasant time. Went to meeting again at 5:30 p. m. Though very different from home meetings, the Master was there, and all that liked the bread were refreshed; but some chose to feed on their own good deeds, which are not sufficient to save a man. Went home with Benjamin Houghton, a very zealous Friend. Had pleasant time. Had a very plain message for a friend I met there, which was kindly taken. Went to the old Newsom Homestead, where the family have lived a long time and stayed the night.

(From letter dated Fifth Month 1, 1893)—My Dear Wife and Children—As I sit down this beautiful morning to write, you all flash before me in a great mass. Before I left the boat, I received two letters; one from H. Stanley Newman, a letter of welcome; and one from J. C. Newsom, of Cork, telling me how to get to their place. I followed directions.

When I arrived at Cork, J. C. N. was watching for me. He said, "And this is Amos Kenworthy! I welcome thee to our shores!" At meeting, during prayer, some stood, some knelt, and some bowed their heads on the seats in front. I never felt more at home. No one found fault to my face, but, "That is right," "Do thy duty," "Do not be afraid," were the words spoken to me.

I had an excellent rest on ship-board; rested all over and am as pert as a boy. I have not felt any of the sensation of motion of the ship, since I left it. J. C. New-

som's have a beautiful homestead, with lawns and gardens and rare trees and plants. We walked in it, with pleasure.

Fifth Month 1, 1893—Met with a young woman in great trouble because she had not prayed vocally in meeting. After talking to her, as the Lord showed me, she said she would be faithful. Afternoon went to attend Doublin Yearly Meeting, in company with George Grub, who had spent eight months in America, in some of our meetings.

(Never saw so many donkeys in my life as I saw today as we came.)

Was kindly received, at the temperance hotel, kept by John Gough, just across the street from the London wine vaults—quite a contrast.

Fifth Month 2, 1893—Met this a. m. with David Lamson, a minister, and his wife, Emma, an elder, from North Carolina, here to attend the Yearly Meeting; also, William Hobson, a minister from London. We are very glad to meet. We seem to be of the same spirit. Attended two sessions of meeting for ministers and elders, about fifty present. The Lord gave me a close, sharp message, which he favored me to give in such a way, it was well received.

Fifth Month 3, 1893—Fourth-day, 10 a. m., in meeting for worship, I spoke on the Mystery of Godliness to a full house. I showed them it was not a mystery to the saints, but to the lost. The word had free course and the Lord was glorified to some extent, but some did not receive it.

The business session that followed was a trying time to me. I wept aloud as, in the light of truth, I saw the bondage of many in that meeting, who are transacting the business. I offered a short prayer for these. Public meeting in the evening, in which I got relief by telling the people why the ministry did not do more good.

Doublin, Fifth Month 4, 1893 (From letter)—Dear Ones—As I sit in my room alone, in this great old city,

with things around me so different from what they are around you, I will write to you the best I can. I left Cork, Second-day, and went near two hundred Irish miles (five miles here are equal to seven and a half miles there). The country is beautiful, though quite rolling; a range of mountains to the right. The land is nearly level toward the end of the journey. I am sure you would laugh if you saw me riding here. The conveyance is a cart, with a seat for one, for the driver, a place in the middle for baggage, and a seat on each side for two, with our backs together and our faces to the side; and they go like they were sent for; and if I looked like I felt, I looked like I should fall off, but I didn't.

From Cork to Doublin was the roughest car-ride I ever had, and so noisy we had to put mouth to ear, to hear each other talk. The cars are divided into little rooms with two seats holding five each, running crosswise, and face each other. The doors are at the sides, and the conductors are in the little apartment ahead, in the car.

The farm houses are small, about as large again as thy summer-kitchen, and nearly all covered with thatch, made of straw, and nearly all are very white.

At the meeting, one man criticized me privately, because I did not let them sit still long enough. I said, "I did not come here to sit still, I can do that at home; but I came to preach the gospel."

(Diary) Fifth Month 5, 1893—I spoke yesterday on the parable of the sower, how the devil takes away the seed sown, or tries to hinder the word from being spoken, and thus hinders young people starting in the ministry.

Fifth Month 6, 1893—Today, nothing special, only one Friend thought my messages very plain.

Fifth Month 7, 1893—First-day. The Master gave me to show the lost condition of man, and how low down he was, from Genesis 6: 5—"And God saw the wickedness of man," etc.; and from Jeremiah 13: 23—"Can the

Ethiopian change his skin or the leopard his spots?" etc.; also 17: 9—"The heart is deceitful," etc. Then I turned to John 3: 16, and preached the new life, the clean heart. David Sampson followed and the truth triumphed. Praise the Lord!

The meetings went on and closed Fourth-day. Many souls were blessed. One man said I had led him into a wide place; and two men, who had opposed me the most, came to me and said, "Go on and do the Master's work, for he has called thee," and so the Yearly Meeting closed with good feeling.

Fifth Month 10, 1893—In the afternoon, went to Bessbrook, in the north of Ireland, where I was made welcome to the home of Jane Richardson, and it proved to be a pleasant home.

Fifth Month 11, 1893—Spent the day in reading and writing. In the evening, by invitation of Jane Richardson, about sixty young people came in to tea, after which we had a very good meeting, where there was great liberty in the truth; and the Master was with us.

(From the letter)—The way is quite open now in this Yearly Meeting, for which I am thankful to our Heavenly Father; but it was close work. One day my exercise was very close, and I had much suffering, so that I could not go to the meeting, but stayed in my room, and prayed and wept several hours. I went in the evening, and praise the Lord! the victory came, in the name of the Lord. We had a good Yearly Meeting after all, and many went away with conviction in their hearts; and I hope the dear Master will bless, to their good and his glory.

I am at the home of James Richardson's sister-in-law, a very nice place. They own all the village, and the people work in their linen factories.

I will say several were definitely blessed at Yearly Meeting, especially in private talk. Some came to my

room to talk with me, and went away happy, praising the Lord.

I do not feel that I am far from home and I hope thee feels the same way. I often wonder how thee is getting along with thy work; but when I get where I can get my mail I shall know.

I expect to stay here until time to go to London Yearly Meeting. I didn't get Charley's pictures. I hope thee will send them when Oliver sends their boys' pictures. I got a suit for $20.00; will send thee a scrap.

Thy loving husband, Amos.

(Diary) Fifth Month 12—Not much to note, but had a good meeting in the evening.

Fifth Month 13—Visited some Friends and was enabled to speak very close to their several conditions, to the help of some; one sanctified.

Fifth Month 14—First-day. Went to prayer meeting at 8 a. m., then to Friends meeting, which was large; another in the evening. Had good liberty in both, and the Lord sent conviction to hearts, until several cried for mercy, promising the Lord they would surrender all to him.

Fifth Month 15—Had a meeting at 3:30 p. m., at Y. M. C. A. rooms, a blessed time; then, in the evening, where the Lord did work. I was led to speak to a man who thought men sprang from a lower class of insects and animals. I told him if he sprang from that source, Christ did not die for him; for he died for Adam's children, and that I was of them; and I had a Savior for which I was very thankful. Strange as it may seem, there is but one man in that place who believes that way, and he was there for the first time in his life.

What a blessed time! One back-slider was renewed, one person converted, and after we went home, one sanctified. Praise the Lord, for he has opened my way marvelously.

Fifth Month 16—Two meetings today. In afternoon, a great blessing on Episcopal man, who got very much out of fix the night before. Tonight he prayed and spoke and got into the liberty of the gospel. Praise the Lord for his goodness!

Fifth Month 17—Went to ——— Monthly Meeting. Had good meeting. Spoke from Ezekial 24, of the prophecy against the shepherds, and about their legislating so as to keep God out. The people took it kindly and good will result. Went back to Bessbrook for evening meeting, where the power of the Lord wonderfully prevailed and the truth got the victory over some souls. We had a prayer meeting in which many souls were blessed. Praise the Lord, to whom be all glory!

Fifth Month 18—Had private labor with two people, and the Lord showed me their states plainly. One was called to the ministry. Both were made happy through the faith that overcomes the world.

The meetings went on until the 21st; fourteen meetings in all. Many souls were blessed and quite a number converted.

(Letter) Fifth Month 15, 1893—My Dear Wife and Children—I received thy welcome letter of Fourth Month 17th this morning. Thee spoke of stormy weather. It has been beautiful nearly all the time where I have been. Several have said they have not had so much dry, nice weather here, at one time, for fifty years.

I do not see any difference in preaching here and at home. I told them yesterday, in meeting, that the devil is the same in a man here and that Christ is the same; so the same kind of work is to be done here. They took it kindly. Some said, "We have had smooth things long enough, we are glad thee has come to stir us up."

Last evening, several prayed and thanked God for what had been said; and covenanted with him to do better. I have meetings at 3:30 p. m., as their dinner is

from half past one until two; breakfast at half past eight. Thee may know I get very hungry, but I suppose I will get used to it.

Thee wants me to describe the country; as far as I have been, it is very much like that around Clintondale, New York, mountains, valleys and streams. They do not raise any corn, but a little wheat, oats and barley, and not so many vegetables as we. They spend a great deal more time on flowers, shrubs and walks. The homestead farms I have visited, are most beautiful; with gardens and trees of many kinds new to me. They trim the fruit trees with great care. One place had a high stone wall around it, perhaps ten feet high, and they trained the fruit trees upon it as we do grapevines. A stroll in the garden is part of the entertainment. The people, where I am staying, have seven house servants and I don't know how many outside.

I was glad to hear so much about things. How are they getting along in the meetings? I go from here to London in a few days. Dr. Clark talks of going with me.

With earnest prayers that God will bless you all.

A. M. K.

(Diary) Fifth Month 19—Many interesting incidents occur, but if I write all they would fill quite a volume. An Episcopal lady came to where I was staying and talked pretty sharp to me about the so-called "Lord's Supper." I told her she had better talk about holiness; but she did not believe in that. She went to meeting twice on First-day, and that evening I sat up late with a man and got him converted. As I went upstairs, she stood in the hall, and as I passed by she extended her hand and at the same time asked my forgiveness for her abuse of me the evening before. I said, "Sister, that was not anything," but I forgave her. Then she wanted to talk, and we talked till late, and had a season of prayer. Next morning we had another talk, and she

prayed God to teach her to live without sin, as she knew it was his will.

She wanted to know which family told me all about her life (none had). There were a dozen similar cases in that neighborhood.

(Letters) Fifth Month 22, 1893—Dear Phebe—I am up early this morning to write to thee (seven o'clock, that is early here; a great many lie in bed until nine).

I closed the meetings here last night, so as to go to London today. I do not think I ever had better success in a meeting, considering all the circumstances. Many souls have been saved. Yesterday morning, in meeting, one of their number offered prayer within five minutes of opening, and prayer and praise continued for nearly an hour; the meeting closing 12:45.

A lady friend, used to traveling, is going with me to London. My health, I am thankful to say, is still better. Thee knows I could not eat oranges; but I eat one most every day, and sometimes two. I get pretty peppery food sometimes, that burns my mouth, but that is the last of it. My limbs and feet hurt me very little; so thee sees the dear Master is very good to me, and I am sure he is good to thee. Praise his glorious name!

The people blessed here, have been mostly middle-aged, but nearly all the old people have said they thanked God for sending me to shake them up.

They have a great many nice plants and flowers here. They took up some plants to send to thee, but the postage was $2.50, so they said they would send some seeds. That lady on the ship I told thee about, that lived in South Wales, said she had a parrot I might take to thee when I go home. If I can get it when I go, I expect I will take it to thee.

Well children, how are you getting along? I do pray for you oftener than once a day. I should be glad to get letters from you all.

Thy loving husband, Amos.

Fifth Month 23, 1893, London—My Dear Wife—I will write enough before meeting, to let thee know I arrived safely, after a voyage of three hours. We landed at Crownhead, then rode across Wales, by the way of Bangor, into England and London. I realize the Lord is with me. Praise his name!

Thy loving husband, Amos.

Fifth Month 25, 1893, London—My Dear Wife—Thine received. My health is very good and I get plenty to eat, and I have not had a sour stomach but once since I stepped on land.

We passed through North Wales, and I like it. In Ireland everything nearly was made of stone; but in Wales there are large, nice houses and barns, and the land looks much like home.

Well, now about London. I am staying at the Great Eastern Hotel. I arrived here Third-day morning, fixed and went to Meeting of Oversight; but before I got into the house a man met me, who with one more, had been appointed to have an interview with me; for some Friends, at Doublin, were dissatisfied with the length of my communications; and also complained that I broke the silence of the meetings too soon; and a good deal more, and gave me considerable caution.

I told them I did not know any better than to begin when I was told to; but if that did not suit them, as I did not come here to break their rules, if they would tell me how many minutes they wanted me to sit, and then take the responsibility if the work left me, I would obey; and if I talked too long, if one of them would motion to me, I would sit down. But they said they would not like that responsibility; then I said, "Do you ask me to?" They looked at each other awhile and looked like they didn't know what to say, so I said, "Friends, what shall I do?" They answered, "Do what the Master says," and we parted.

But that was not all: at the next meeting a minute came up from the elders, that a minister should not speak long in a public meeting, but remember there were other burdened minds. I did not like that, but I couldn't help it. After meeting, friend B. said, "That is a very good minute." I replied, "If George Fox was here he would not pay any attention to it." He answered, "*Thee* had better; I advise thee to." He was in good earnest and the longer he talked the warmer he got, so I said, "We understand each other," and I went to my place for the night, and there I asked a Friend how long that minute allowed a Friend to speak; and he said, "Not over half an hour," so I went to bed and slept well until morning.

I awoke early, and commenced praying; and soon the Master told me I could not labor under any such arrangements; and everything left me; and I was as easy as a babe in the mother's arms; and I felt like I might perhaps start home in a few days. But, as I wished to see what was to be done, the Lord said, "Speak to Joseph L. Fry, and tell him to call some Friends together."

Four Friends met me in one of the committee rooms. One of them commenced talking. I said to him, "This is my appointment and perhaps I should speak first." He said, "Go on." I told them they could make any rules wished, and I would respect them and not violate them. I would be under subjection, but they could not limit me; my Master said I could not work under any such arrangement; and therefore, they need not expect any ministry from me, under the circumstances, "For," said I, "I do not often preach from a text, nor for the relief of my own mind, but on subjects; and the Lord said I could not do a subject justice, but would reproach Him and the cause to be thus limited."

We had a little more conversation as follows:

"Does thee believe that God sent thee here with a message?"

"I do."

"Then will he not let thee come to circumstances and let thee deliver it?"

"He says 'No'."

"Can thee not be brief?"

"Thee is an attourney, is thee not?

"Yes."

"Does thee like then to be brief or does thee want time?"

They laughed, and then I said, "I am God's lawyer and I want time. I do not want to speak unless I can have it. Sometimes my subjects are one hour long and from that to three; and one time I spoke four and a quarter hours."

One spoke up and said, "Our meetings for worship do not last one hour and a half. I replied, "They will if you let me preach."

They did not know what to do. I said, "Friends, I will not break your rule, but I did not come to England to be limited. If I work I must have liberty." Friend B. said, "I remember thou told me more than twenty years ago thou expected to come; I am glad thee is here, and my mind is to give thee liberty." The others conceded to the same, and he said, "I want thee to attend all of our Yearly Meeting." Praise the Lord! He is so good. I never attended a Yearly Meeting where I had more liberty. I delight to write all this to thee for I know it will be interesting. God bless you all.

Thy loving Amos.

London, Fifth Month 29—My Dear Wife and Children—I am glad I can say I am in good health and spirits. I have enough opposition to keep me bright. I have not preached any time yet but what either a Hicksite or Wilburite has contradicted me. One man followed and said that some men probably had to be saved by the way of Christ, but others had only to "believe that God is, and that he is a rewarder of them that diligently

seek him." Another talked about half an hour and said, in substance, that there is no hell; and that the Bible does not teach it, and many other things; so thee sees what I have to contend with; but the dear Master is wonderfully making the way for me. Praise be to Him! I am glad when I think, that not only my own family are praying for me, but many others in the home land.

I went to a large meeting four miles away, yesterday; had great liberty, but was contradicted, after I sat down. They are so used to it here, they seem not to notice it. After meeting, a woman preacher pitched into me sharply, saying, "Thee talked too long, thirty-five minutes; we can not take all in." I told her I did not expect for her to; I wanted some one else to take part of it. Three old Friends said, "It is all right, be encouraged;" so you see, as usual, I am between two fires; I guess I will keep warm.

After dinner, a lady asked me to go to her school for women. I went, and had a good time talking to them; about forty present. Some wept and many said they were glad I was there. The lady that took me said I was the only man she had ever taken there.

The lady who came with me to London, leaves tomorrow, for Switzerland. She is an earnest Christian worker. She and her sister gave me a dozen linen handkerchiefs. After Yearly Meeting I am to go home with H. S. Newman. With love to all and especially to thee, my dear wife. Amos.

P. S.—I don't know what they will do with me yet. The fight will be a hard one with some to send me home I think, after Yearly is over.

London, Sixth Month 2, 1893—My dear wife—As Yearly Meeting has just closed, I will write again. We have had a very good Yearly Meeting. I have not had very much to say, but some of them think I have had a good deal, because they do not like sound doctrine. The

committee of four that was appointed to look after me, about my work, met me this afternoon, B. Braithwait, leader. Here is our conversation: They—"What were thy prospects when thee left home?" I—"To attend the two Yearly Meetings." "And what is it now?" "To go to Leominster, where I go tomorrow." "Then what is thee going to do?" "I do not know what next." "But we want to know so as to make arrangements." "I can not tell, for I do not know." "What shall we do?" "I will find out by the time I am done there." How long does thee think that will be?" "I do not know." "What does thee expect to do?" "Hold a series of meetings, but I do not know how long." "Well, we do not know how to make arrangements for thee."

B. Braithwait spoke up and said, "We do not want to make any arrangements for him; I have the utmost confidence in him, and we will just let him go and do as he pleases." It is perfectly wonderful what the Lord has done! They said, "At first we were fearful, but all our fears are gone." They all said, "Go on, we will do all we can to open the way." "Praise the Lord! O my soul and all that is in me, Praise his holy Name!" I realize His words to be true, "I will never leave thee nor forsake thee."

I will tell thee and thou can judge of my health; near ten, one evening, I ate supper of fish, fried brown, and finished up on gooseberry pie; about eleven, went to bed and slept good, and was ready for breakfast at 8:30 next morning.

The sister who came with me, left me today. I shall miss her so much; she was so kind to me; but I trust the dear Lord will give me some one else to look after me.

I think thee had better have the pipe taken out of the well and about 18 inches cut off, if it keeps pumping sand. Thine, Amos.

(Diary) Sixth Month 3, 1893—I went from London to Leominster, where I was met by my dear friend, Henry S. Newman, and taken to his kind home.

Sixth Month 4—First-day. Attended two meetings at Friends' Meeting-house and one at the Mission Chapel, all of which were good meetings; the first day's work in England, except at Yearly Meeting. I do praise the Lord for his blessing to me and to the people.

The meetings continued until the ninth, with increasing interest and blessing. Sarah Hobson visited families with me, as she had been a missionary there for nearly twenty years, and knew every home we visited except two. In almost every home some one or two cried for God to have mercy on them, and forgive their sins. The dear Lord led me to speak to their condition and they said it was a call from God, so they would accept.

It is the worst place for strong drink I ever worked in; so many women as well as men drink, and it seems to be getting worse.

Sixth Month 10, 1893—I went to Perrybout in South Wales; traveling through a pretty country for about four hours by rail. Part of the way it is quite hilly; but the herds of cattle and flocks of sheep on the hillsides looked nice.

I was met at the train and taken to the home of a dear friend by the name of Joseph Larmen, where I was kindly received by his amiable wife, though not a member with us.

Sixth Month 10, 1893—Went to meeting in the morning, at Pales, one of the old meeting houses where Fox and Penn and others of that day went. It is a stone house, covered with straw thatch. At the meeting, four men and two girls were Christians. I did what I could to encourage them. In the afternoon, had an out-door service, with about fifty people, who gave good attention, but no special result. In the evening, went to Perrybout Meeting. In all these meetings I had great liberty; they

are all close together. We had a series of meetings convening from one house to another, until Monthly Meeting, Fifth-day, at Pales, for Herfordshire and Badnorshire, composed of seven meetings.

I spoke to some one plainly about making restitution for wrong done and after meeting a friend said it was needed. About the time the meeting closed, the children came, from two Sabbath Schools, for their annual tea (picnic). I thought it rightly named, for they said afterward, they drank about thirty gallons of tea. After the tea, they closed with a very good meeting.

Buckfield England, Sixth Month 11—Dear Wife—I have been holding meetings here since last First-day, but not much done yet for things are in a very bad way to do much. There is some trouble in the meeting which I will not write of here.

My health is pretty good, but four meals a day is almost too much. It is hard to gauge the eating; I hope I will learn. The work seems slow, and tedious, because of conditions here; but it is going a little. One was restored last night and one blessed today. The people where I am staying are very kind.

I have not been to a place yet where they do not have their greenhouse and a garden to attend to. They have plenty of flowers of the nicest kind. They grow cucumbers, melons, tomatoes and grapes, under glass. The currant and gooseberries grow on small trees, instead of on bushes as ours; and they cut them back to about four feet high.

The log-wagons and other wagons are about three or four times as heavy as ours, and all have shafts; and they hitch one horse before another. They hitch the same way to plow; sometimes four horses to a wagon or plow. The horses are very large, the best I ever saw anywhere. The driver walks and leads the horse, most of the time, when it is hitched to wagon or cart; the carts are the most common. They have also the smallest horses. Two

men could carry one of these donkeys, and yet they trot along with quite a load. If Oliver's boys had one they would be fixed.

I am in the west of England and can see over into Wales; the monthly meeting is held there, so I expect to be in the mountains of Wales next week, and perhaps stay there a month or more. I hope these things will interest all of you. It seems I do not have much to write. Hoping you are in good health, soul and body, I close with love, especially to thee and the children.

Amos M. Kenworthy.

Perrybout, Wales, Sixth Month 12, 1893—My Dear Wife—I find the people of Wales to be open-hearted, ready to receive the truth. I walked six miles yesterday and held three meetings. (When we ride on the cars here, they count the journey by the hours, not by miles.) One was converted and two reclaimed, and many more stirred. I will stay here this week as they have had meetings advertised for some itme. I walked two miles yesterday and found four men and two girls at the meeting; but the Master was there. There were five at the meeting in the morning, but a good sized company at night.

There are thousands of acres of land here not cultivated, that belongs to the government, and can not be taken; on this land are hundreds of wild ponies, about the size of Texas ponies, and thousands of little mountain sheep, such as I never saw before.

The family where I stay is very kind. They set a table for me alone in the sitting-room. I have plenty to eat, the best bread I have found since I left home. The rooms are the smallest I ever saw, and the iron bedstead is too short for me; I have to lie cornerwise to stretch out, and the pillow is the smallest; but there is a good bolster. The family are three. The young lady was converted yesterday, and the mother who said she never could pray aloud, did last night, and the father was renewed; so the work is going on. Praise the Lord!

The difference in our time is five and one-half hours. When it is 12 m. there, it is 5:30 here. The days are long here; at 9 p. m. it is light enough to read in the house without a candle.

That lady who gave me those nice handerchiefs marked them all with a pen so nicely. I wish thee would write to her. I have gained about five pounds since I left home. I was glad to get the letters from the dear children. Phebe, I wish thee would not work too hard. I am sorry thee has the rheumatism in thy hand. When my letters are not worth 3 d. (6 cts.) let me know and I won't write so often. Did the grass seed grow in the yard?

With much love to you all and especially to thee, my dear wife. Thy loving husband, Amos.

Perrybout, South Wales, Sixth Month 21, 1893—My Dear Absent Wife—I am glad we can talk a little this way. I am glad thee gets my letters. Thine do me a great deal of good. I will try to bring some stamps for Harry; but I think I can not bring more specimens of stone than thee will want.

The work is going on slowly; a few more come out each day. Evening meeting begins 7:30 and holds about two hours. We do not light lamps. We go home and eat supper about ten, and go to bed about eleven.

Though the rooms in the house I stay in are small, the fireplace is large. It comes to my shoulder. Eight feet wide and four feet deep. There is a small grate and a cast oven on each side to cook on. I sit in one corner and the master, as they call the man, in the other.

Perhaps you will think I have not much to do to be writing all this, but it is curious to me. I had a good cold drink this morning, the first since I landed, only ice water. The weather is very warm and dry. I walk four or five miles a day and sometimes more. Praise the Lord, He is with me all the time.

(Diary) Sixth Month 24, 1893—The meetings closed at Perrybout. They were small but good. Many souls were blessed, and several saved. I then went to Herefordshire, to the city of Hereford, to the hospitable home of our dear friend, Charles Cox. I attended their prayer-meeting and the Sabbath morning adult school, of about one hundred men. Had a good meeting here and at the morning and evening Friends meeting, and one on the street in the afternoon, all profitable meetings.

I visited families and attended evening meeting; one soul renewed. I had a close talk with one woman the Lord had called when she was quite young.

Sixth Month 27—Went to Cardiff, South Wales, to attend Western Quarterly Meeting, where I met some of the Friends I had before visited. They were very bright and loving and we were glad to meet again.

Hereford, Sixth Month 27, 1893—My Dear Loving Wife—I do praise the Lord this beautiful morning, after a nice rain, for his presence, and the good health I enjoy. I came here Seventh-day, attended evening meeting, and the Sabbath meetings. The street meeting was larger. The minister played an accordion and an old Friend gave out a hymn, so they had quite a lively time. I have had a good time here.

This is a beautiful place, but a great place for drink. I saw a donkey hitched to a cart and three men riding. The largest man looked to be heavier than the donkey. I asked my friend which he thought was heavier and he thought the man was. The donkey trotted along like he had to. I pity these little creatures, as well as many of the people.

Sixth Month 29th—I went on the 27th to Cardiff, Wales, about 70 miles, to attend Quarterly Meeting of Ministers. I spoke from Ezekial 3: 11-18. After meeting, one of the ministers asked me how I dared to talk to them that way. I said I always said what the Lord

gave me to say. They all took it quietly and I believe it will do good.

I received thy letter. Yes, dear, I receive a letter every week, but I have not so many to share it with as thee does. It does me much good to get thine. I am glad you are all interested in mine. I am glad thee got to go to Quarterly Meeting. I am glad to be remembered in prayer by so many friends at home. I am glad the garden is nice, but hope thee will not make any more.

Thee says you want to know what they are doing with me. I never had more liberty than I have so far; and I have numerous invitations to go to different places. Everybody is kind to me. I am glad the trees are looking well. I can almost see thee stand in the porch, looking at them. I am glad you got the cistern fixed and the rat out of the well. I hope you have good prayer-meetings. I am not quite so well lately, eating so many things, but I get along pretty well; have not missed a meeting. No, I have not seen the Queen yet; I left London as soon as Yearly Meeting was over. I wish thee could be here with me. I need thee so much. Thy prayers for me are being answered.

The work showed at Quarterly Meeting. Some said they were never at such a Quarterly Meeting. Praise the Lord! Do what thee can and I will do the same. May the God of all grace sustain and keep you all and especially thee, my dear wife. Amos.

Hereford, England, Seventh Month 4, 1893—Dear Phebe—They say it is the hottest summer the oldest people ever remember, and the dryest. Hay is $45.00 per ton and not much at that. I am having better health than when I last wrote. I am drinking lemonade and not so much water, as the water is poor.

The Lord is blessing the people that come to the meetings; some are blessed specially, nearly every day; two sanctified and two converted yesterday. I expect to stay here until Seventh-day, then go to Cardiff and finish up

that part of the Quarterly Meeting. By the time thee gets this, I will have been here three months.

I thought I would stay at this place two days, but I had to come back, and stay two weeks. If I have to do that way all the time, it will take me a long time, but the Lord's will be done.

I'd like to take a peek at home, since the house was painted. I am at home every few nights in my dreams; but I try to be at home wherever I am. I went out in the garden this morning and picked and hulled the peas for dinner.

A great trouble here is the drink curse; it is not half so bad there as here; and it is not thought so bad for character here as there.

The greatest blessings here are being received by the ministers, elders and overseers, so I hope for much good later on. Thy loving husband, Amos.

(Diary) Seventh Month 7, 1893—Continued meetings until today, visiting families in the day and holding meetings in the evening. They were all profitable seasons. I visited one poor sister, afflicted much with rheumatism. She said she was converted when she was baptized. But I went about to show her that conversion meant repentance and faith in Jesus Christ to save. She soon saw the truth and that she had been mistaken and rejoiced in giving herself to God through Jesus Christ. I went to see her a few days later and she was not suffering any pain, and had not much since I was there. Instead of crying out from pain, as she did before, she was talking and laughing and rejoicing in her Savior; the praise be to Him.

I visited several places where one of the parents was so in the habit of getting drunk, that it seemed impossible to do anything. I was surprised that in this enlightened age the liquor business was tolerated, and even engaged in by professing Christians.

In the afternoon, went with Charles Cox to Breirston; visited four families, and had a meeting in the evening, which was a blessing to some, and I hope will be to more, as they are faithful. When we returned at 9:30 p. m., a young lady was waiting for me. I had told her the evening before that if she continued in the course she was pursuing, she would go to torment. She took offense and had been much troubled through a hard night. She asked me to forgive her and she knelt and thanked God for the message and went away happy.

Cardiff, South Wales, Seventh Month 10—My Dear Wife—I am quite well. I finished at Hereford and came here last Seventh-day. I thought I was going on and not stop so long in one place, but I could not. It seemed right to announce meetings here all this week. It seems like one or two meetings, in a place, do not do much good; do not establish people in faith. As they hear the truth, from one meeting to another, they want it more and more. About twenty were blessed at Hereford and more than half sanctified. The minister said he had not known there was such a thing in the gospel for us, and he is very happy.

So we will have to have patience and let the Master lead, if it does take a long time. I have been to only four places since London Yearly Meeting, and at each place they thought I left too soon. At the rate I have started it would take me twelve years in England alone. The battle between belief and unbelief is raging and this is a critical time,

Cardiff, South Wales, Seventh Month 13, 1893—Dear Friends, J. and E. Wright—I received I. G.'s letter a few days ago. I was wondering what you were doing. I am sorry you have such a job of work to do, but when men turn from the Lord they are always in danger. I do pray for you that you may be preserved while trying to get others straight.

My health is very good. My feet and limbs hurt me but very little at times. It is wonderful how I can walk on stone pavements hour after hour as I do, visiting families, as they do not want meetings in the day time.

I am holding the fifth series of meetings, all of which have been blessed to the saving of souls. Some say they never heard of such preaching. Some are coming out into the light. So far as I have been, the way has wonderfully opened and I have more requests now for meetings than I can fill in a year. The customs of the country are very different here, but the devil is the same and the power of God is the same. I hope you will be blessed. A. M. Kenworthy.

Seventh Month 11—I went yesterday to a meeting thirty-five miles away. There seems no chance for me to go further there, so I am clear of that meeting in one day. Had very good meeting here last night; three stayed and came out in the liberty; and others were troubled on account of their sins. Praise the Lord for what he is doing!

Thee wants to know about the place. The fences are a levee, from two to five feet high, thrown up, and then a hedge from three to six feet on that. When we are traveling, we can see very little, only before and behind us. Most of the roads are very narrow, just wide enough for two teams to pass. The roads are all good and very nice, made of broken stone.

I went to a stock-market, in Herefordshire, the other day, where the Hereford cattle are brought from. I saw the nicest sheep there I ever saw. The farmers out there would like them. They went very cheap, as the pastures here are almost all dried up.

I am glad of the interest and prayers of my friends at home. Please give them my love.

As ever, thy loving husband, Amos.

Cardiff, Seventh Month 13—Dear Wife—Thy letter reached me in nine days. How did the thief get into the house to steal that watch?

I am quite well. I tried drinking coffee several days, instead of the poor water at one place, but I found I could not, it hurt my stomach. The wet weather has got here now. It has been raining about a week. We are having good meetings in this city of 125,000 people. We visit in the day time and have meetings at night. We are having a real old fashioned cleaning up revival. The meetings grow larger each night. The Lord is wonderfully blessing me in family visiting every place we go the dear Master makes the condition of the people plain to me, and all who go with me are surprised and want to learn to work that way.

I received Oliver's letter and the boys' pictures; they are so good. People need not begin to ask when I am coming home. I get along so slow; but praise the Lord, he is saving souls, and that is what I came for. I often think, as I sit alone in my room, that I should like to see thee, but perhaps I shall want to more before I get to. I expect to go to the north of England in about a month, and do not know how long I shall stay. There are two Quarterly Meetings there; one has forty-nine and the other twenty-nine meetings (churches).

Yes, I get the Worker, H. S. Newman sends them to me. You would laugh at some of the words they use here; they call squashes, marrow vegetable, and molasses, trinkle. There is plenty of ripe fruit of all kinds shipped in from Italy and France. They ask me to have some, and I do not have any more sense than to say "yes." It agrees with me better than it used to. Five small tomatoes cost sixteen cents.

Our meetings have been good all the week. Many souls have been blessed, some specially bright cases. Some of them were in a very bad condition. An excellent Welch lady goes with me visiting families.

I am staying at the minister's home. They are very kind, to do everything for my comfort. They do have the best bread!

I hear good reports from the places where I have been working.

Seventh Month 17—I arose at 7:30 a. m., took a good bath and dressed for the day; had season of prayer, breakfast, and then family worship. At 9 a. m. attended school for men, at 11 a. m. worship, after which I went to dinner with a converted Jew. His wife is a Friend; had a good visit. At three, my pilot came and took me to the Y. W. C. A. to speak to the young women. I was the only man. We had a blessed meeting. Three of the sisters were sanctified and many stirred.

I worked with the young women till time for the evening meeting. They said we had the largest meeting they had ever had in the meeting-house. I talked most of the time, when some one else was not talking, for two hours; one conversion. A sister told me she had been healed in body of a disease she had thought would end her life, and she was now ready for any kind of work for the Lord.

They have not been used to such things here, and it caused quite a stir. I continue here this week; so I am still on the slow line. The people wish thee was here. They send love to thee and the children and pray for you and thank you for letting me come. I do thank our Heavenly Father, and exclaim, "Who am I, and what is my father's house, that I should be here and thus blessed?" But it is the Lord's doing and it is marvelous in my eyes.

Thy loving husband, Amos.

Cardiff, Wales, Seventh Month 21, 1893—Dear Wife—I am in usual health and praise the Lord. I am getting along nicely with the work. I expect to leave here tomorrow. Both old and young say they think I ought to stay longer, as the work is just begun.

I spoke last night on the Resurrection and the Second

Coming of Christ. The preacher said, as we went home, that he kicked his best to make me stop; and felt black, he was so angry; wished I was in Jericho or some other place; but before we went to bed, he gave it all up and believed the resurrection.

He said at first he felt I was taking all the ground out from under him, and destroying all he had done for a year; but he felt differently as I talked with him.

Two ladies invited me to go across the Bristol Channel, about twelve miles to the English Coast, to a resort, to visit a family who are members of the Church of England. The family were a mother, son and daughter. Very fine people. Praise the Lord, they were all blessed, the daughter in a special manner. She saw the plan of salvation in a new light, and accepted it in vocal prayer. We could hardly part, but with a good "God bless you!" we came away. The name of the resort is Weston, on the west coast of England, where many people stop for rest.

I saw an invalid chair with four wheels, easy and low, and a donkey hitched to it. The driver walks. There were many donkeys for the children to ride, and all was quite amusing. The channel was calm as we went over, but windy as we came back; the water splashing on the people. But our party was out of reach, and we had nothing to do but laugh and have a gay time.

I am glad you are interested in my letters. Thee said my letter was fifteen days going to thee; thine come in from nine to fourteen days. I am glad to get them. I should like to have a good drink of home water and a chicken dinner with thee, but I am eating fruit and getting along very well.

Part of the time, I have company from place to place; other times I go alone. The Lord is blessing in conversions and sanctification. Praise His dear name!

Thy loving husband, Amos.

(Diary) Seventh Month 24—I went to Swansea, about 50 miles away, last Seventh-day, and attended a small meeting morning and evening. All seemed glad to have me there and most of the people were blessed. A member of the Church of England opposed me sharply; but in the evening he knelt and asked forgiveness, confessing what he had heard was the truth.

I returned to Cardiff, to the home of William Sayse, until the 26th, then went to Ross, to Monthly Meeting, but was too late for the early train, and missed most of the meeting, but spoke a little of the good things of God, and gave some plain talk. I went on to the home of Charles Cox, in Hereford, where I rested until the 29th, when I went to the home of Frederic Sessions, at Gloucester, where I was kindly received. I am resting here this week.

Here I went to morning and evening meetings, which were well attended, and to a large Bible class in the afternoon. I continued with little exception until Eighth Month tenth, with increasing interest. Many were blessed of the Lord and found more liberty in the gospel than they had before; among others, a lady who had been a mission worker for many years.

All classes came to these meetings, and the Master wonderfully blessed. I closed this meeting at the end of two weeks, but found it hard to get away the last night. Frederic Sessions wrote me of the First-day meeting following. He said there was prayer and testimony from the young people and they could not close for two hours.

(Diary) Eighth Month 11, 1893—I went from Gloucester to Ireland, the home of Jane Richardson. I went by rail to Hollyhead in South Wales, crossed the Irish Sea, a distance of about 80 miles, to Greenore. We had a pleasant sail, and as we came toward the landing, we had a most beautiful view of the mountain peak and the valley farms, so rich with the golden harvest. I went by rail to Porter and then to the Richardson home, where I received a kind welcome.

Here I held meetings each evening until Fifth-day, when I attended Monthly Meeting at Turgon, where I told the people they must have a reformation, and it must be among the young people, for the old people were set in their ways and did not like reformation.

I said that as much as I liked silence in meetings, I believed some of them had made an idol of silence, and were worshiping it; and I believed they would have to get it out of the way before truth could prosper in their hands.

Seventh Month 19—I continued at Jane M. Richardson's until today, when I went to Lisbon, to dear old friend James N. Richardson's, where I stayed, visiting families and holding meetings until Ninth Month 4th. The Master did wonderful things amongst Friends and others, and especially in the Friends' school, where Joseph Radley and his wife have had charge for many years. There were more than one hundred who were convinced of better things and embraced the more perfect way of the gospel; and spoke of the liberty they had received; for all of which I do praise our God who doeth all things well.

I returned to Jane M. Richardson's, where I stayed until the evening of the 8th, attending three meetings and visiting some families, and had the pleasure of seeing more souls blessed. Thus ends my work in these Islands, at this time. My heart is full of thankfulness to him, whom I serve, for his direction of me in such a way that I could understand him, so that in looking back I do not see anything left undone.

[This closes the Diary as regards the meetings. But I have some fragments left over that will insert here.—L. M. C.]

Place Unknown.

Dear Wife—I commenced meetings here First-day. Fourth-day an elder said to me after meeting, (a woman, as there was not a man at the meeting) "We think thee had better stop and move on." I said: "The Lord is not done with me here yet." She replied, "We are, and we want thee to go."

I went to my room and spent the afternoon with the Lord, but could not see any way, but left it all with Him. I went to bed and slept well. Before I got up in the morning, I received this letter from a man elder, on invitation from the woman elder, to go to their house and stay until Seventh-day.

Mission Gardens, Leominster.

Dear Friend—If thou remembers, some of our people felt thy work was not done here, and so earnest is the desire that thou should come again among us, that I am writing to plead with thee to come. I am sure much good would result from it, as we are in such great need of being really stirred to a sense of our duty before God. I see light more clearly since thy visit, and am longing to have more time with thee, to learn deeper lessons. I wish thou would come some time before this week ends —Do try; no, don't try, but say "I will come."

Thy friend sincerely, S. A. H.

Dear Absent Wife Phebe—I had my morning walk, rested awhile, ate breakfast at 9 a. m., rested again, then went to the plum orchard and ate as much as I thought good for me, and now I am writing to thee. The last meeting I had was the hardest to start of any. It was in an old meeting, where they had never had a series of meetings, in the house; they had them in the mission, and Friends were not used to attending; and they did not attend at first, but came in the last week. The first week I had more than one meeting with only

one member present, but five or six other people. (I enclose a letter telling the result.) Letter—"I was at the Sabbath evening meeting and after I sat down, one after another arose and we could not disperse till the stream of testimony had run dry. The meeting was two hours long; an exceptional meeting it was in every way. "With love, F. S."

Lisbon, Ireland, Eighth Month 22, 1893.

My Dear Phebe—I will write to thee this rainy morning. I am in common health and happy in the Lord, and the work is prospering well in my hands. I am at James N. Richardson's, the friend that paid thy way from Columbus, Ohio to Iowa. He is quite feeble, yet he goes out every evening.

He said, after meeting last night, he wished every clergyman and minister in the place had been there. Yesterday an old woman over seventy, was converted, and three others made a complete surrender. None of them were Friends; they do not give up so quick.

I received a letter yesterday that I can not sail on the fifth, but not far from that time. It seems strange to me why I should go home now; I do not think I ever had such a field of labor opened before me in my life. I have so many requests to "come and help us"; and since the word has gone out, that I am going, I have received so many letters expressing their regret that I am going home, and a wish that I return soon.

With Love, Amos.

Lisbon, Eighth Month 26, 1893.

My Dear Wife—I have half an hour before I start visiting families. I will say I have my ticket to sail the 9th, two weeks from today. I am quite well and very busy. The meetings here are increasing in interest very fast; over twenty have been blessed this week. Praise the Lord!

As feeble as James Richardson is, he goes out every evening. He says, "I am going to hold up Amos' hands." Well, I suppose I will, with the Lord's blessing, see the pleasant home. I have just been reading about the dreadful fire in Chicago; it is too bad!

I sail on the Umbia, the Cunard Line. I suppose thee will get this about the time I start home. I could not find the lady that had the parrot for thee. I have not heard from thee for about two weeks, but I hope I shall soon see thee. With love,

Thy loving husband, Amos.

Lisbon, Ireland, Ninth Month 2, 1893.

My Dear Wife—I will write to thee the last time, if I get home as I expect. My health is good and I am very happy on the way. I closed meetings here last night. I dismissed about 9 p. m., but had an after-meeting, and near the close of that, sixty-two testimonies were given in praise to God that they had received definite blessing in the meetings; and there were more than forty more that could have done the same, had there been time.

I will stay here until Second-day, then go to Jane Richardson's and start home from there. Got thy letters today. Praise the Lord for His wonderful work to the children of men. With love, Amos.

(Diary) Ninth Month 9, 1893—I sailed from Lion. The next day was the Sabbath, but notwithstanding that, when we cast anchor at Queenstown, Ireland, where we took on mail and passengers, many came out to the vessel, with fruit and goods of different kinds, and sold as on any other day. I am sorry to see so little respect paid to the Sabbath.

About 4 p. m., we sailed out, and soon after we crossed the bar, were struck by a very unexpected storm, which lasted until Fourth-day night. It was quite severe.

About six hundred passengers were sick very soon. I never have been sea-sick, so I enjoyed seeing a storm at sea. The vessel rocked and plunged so at times it was difficult to either walk, sit or stand.

We landed at New York Seventh-day evening the 16th; then I started home as soon as possible, arriving there Second-day the 18th, having been gone five months and one day.

I found all well, and glad to see me. I can only wonder at the wonderful mercies and blessings of a kind Heavenly Father, in caring for us all, while we were separated and I do praise His name that I was permitted to see more souls brought out in the light, than the number of days I was gone.

I was at home about two hours, then my dear wife and I started for Western Yearly Meeting, at Plainfield, Indiana, where we had a profitable and pleasant time with relatives and friends. We returned home the 21st, where I stayed until the 26th and then we went to Indiana Yearly Meeting, at Richmond, where I stayed until the next Second-day.

The next Fourth-day we started for Kansas Yearly Meeting, where the power of the Lord was made manifest in a peculiar way, in the rebuking of a fever in a little girl, about eleven years old, so that in a few moments she was up and well.

In First-day morning meeting I was led to speak to a man for stealing, which he had done several years ago, though he was now living a professed Christian life; but had not returned the money nor confessed his fault. I told him he must do both before it could be well with him. This all proved, next day, to be true.

[Thus closes this book of diary. If we had it extending back to 1865, we would read as continuous a life of earnest, energetic, loyal, loving service to his Master, reaching through more than fifty years.—L. M. C.]

PHEBE H. KENWORTHY

CHAPTER IV

Letters from Europe

A WELCOME

(By Samuel Beck, an English Friend, sojourning in Minneapolis, Minn., U. S. A., to Amos M. Kenworthy, in England.)

Dear Friend—This is just a welcome to thee to my native land. The Lord grant thee that, as a reaper, thou mayst "receive wages," and gather souls unto "Life Eternal." I have today been at Maple Grove, very pleasantly with Stephen Cop, Nathan D. Knight and C. H. Stalker, who I understand thou started in the work, and whose company I have much enjoyed.

See 2 Cor. 6, 1-10. May such be thy experience less all the trials that the Lord will spare thee. I have and shall follow thee, I hope, with prayerful interest, whilst I am laboring amongst thy people. Pray for me.

S. B., of Hastings, England.

Leominster, England.

Dear Amos Kenworthy:

I am much interested to find that thou hast certificates for visiting Dublin and London Yearly Meetings, and I write to say that whenever thou lands at Liverpool I shall be pleased for thee to come and stay at my house ...[Directions]...I will help thee what I can and thee can make this thy English home.

American Friends were so very kind to me when I was in America, that I want to repay them their kindness

what little I can. Then when thee comes, we can talk over together the best way for thee to do, and what the Lord may have for thee to do in this island. When thee comes to England, do not try to be like somebody else, but be Amos Kenworthy and in the honesty of Jesus Christ thee can go in and out among this great people...I am praying to the living God to bless thee, and I feel the overshadowing at this moment, of His Holy Spirit. Thy sincere friend,

Henry S. Newman.

Belgrave Square, England.

To Phebe Kenworthy:

My Dear Friend—I feel like dropping you a few lines —because I am drawn into sympathy with you in your loneliness...My daughter with her husband were here last night to meet your dear husband, and both were pleased with his efforts, but none so much as myself.

I feel that God sent him all the way across the Atlantic for me. God showed him exactly where I stood and he never rested till I found rest in Jesus again. I had back-slidden through disobedience.

Our meeting is hard to deal with; there is much criticism and opposition and I failed through fear of man. But oh, such a bright example as your husband is, fearless of everything, if sure of his Master's work, God has stirred the meeting, but many object.

I found him today prostrate through travail of soul, for souls. I have tried to get him out to our quiet home for rest for a few days. He will give me an answer tomorrow, and I do hope he will, for a blessing attends him.

Will you join a mother in prayer for the conversion of a son who is in a place full of temptation. You will be working for the Master at home as your dear one is abroad and so divide the spoil. With love in best bonds—that of Christ. Your friend, H. E. D.

56 George St., Cathage Cardiff,
Third Month 8, 1893.

Phebe M. Kenworthy:

Dear Friend—It rests on my heart to send thee some account of thy husband's visit to Cardiff, and to let thee know how truly thankful many of us feel to our Heavenly Father for having led him here to help us, just at a time when we were needing the very kind of service he has been enabled to render.

Some of our Friends had seemed to be drifting away or getting cold and indifferent, which was sadly disheartening to those who were longing for that love and unity within the church, so essential, if souls are to be won and true growth promoted. Many earnest prayers were sent up and many plans discussed for arousing the interest and quickening the zeal of our members; but all suggestions were unsatisfactory and it was only when thy husband had come among us that we realized prayer had been answered in a way unlooked for although not unexpected.

It has been a time of heart searching to all of us, as the meetings went on night after night. Some of us felt a fortnight quite too short a time in which to learn from the lips of one so taught of God that he can impart to others the lessons we are all too slow to understand.

Our duties as a church have been faithfully impressed upon us and not only has duty been made plain, but hearts have been made willing, as the power of the Lord rested upon us, to go forward in His might and do whatsoever He shall command.

The meetings on 16th of last month were times of much power. Many people came, some seeking Christ and others desiring to be filled by His Spirit, not one of whom could fail to get their need supplied as the gospel was preached with a freshness and power which was of God.

In the afternoon of that day, a meeting at the Y. W. C.

A. was addressed by thy husband, when quite half present received very definite blessing. Many of those dear girls came to our evening meeting and there testified to blessing received; one dear child confessing that her sins had been forgiven that evening.

It was quite wonderful to hear, at the close of that evening's meeting, the continuous flow of prayer and praise, as they arose one after another in quick succession, from lips unsealed by the Lord. One confessed that she had for three years kept a resolve never to speak in our meetings, a resolve hard to keep, as she is a gifted woman and has been used in the past to much blessing.

Another testified to the healing power of the Lord. She had been suffering for many months and unable to do much; but after a visit from thy husband, when he described with marvelous accuracy her state, and helped her to rejoice in that freedom which is for all who will but surrender to Christ, her bodily power returned so that she was able to go about her household duties with ease.

Perhaps the work done in visitation from house to house has been of even greater benefit than the meetings, as souls have been dealt with individually in a manner not possible at a meeting. Some months ago I longed for more service in the gospel and felt a strong desire to visit personally the members of our meeting, but a sense of failure in my own life and inability to lead others to the Lord prevented me.

When thy husband came here to Quarterly Meeting in Sixth Month we had no conversation beyond a few words at introduction. He returned to Hereford at that time, but in a few days sent a message that he was led to come back to Cardiff and that I seemed to be the right person to visit families with him. I received the favor as from the Lord, and arranged to go with him. My heart was then just yearning for that perfect rest into

which it has now been brought by perfect submission to the Lord, whose love and indwelling power had been made manifest in a marvelous way through the ministry of His servant.

As we went from house to house the extraordinary evidences of the working of the Spirit of God, in unveiling the hearts of men and women to the spiritual insight of His servant, and the way in which he was enabled to say the right word and help them, according to their need, lifted one out of the world of sense and made the unseen even more real than the visible.

It seemed unnecessary for any one to speak of their condition, as it was so clear that people had often to assent with wonder when he corrected their statements, and gave a truer description of their past, as well as of present hopes and fears and failings.

One dear aged friend protested that she could not pray aloud. It was, as thy husband told her, the one thing she was holding back in; but after a while utterance came and it was indeed helpful to pray there together. She afterwards testified in our meeting to good received.

Another younger sister got a blessing in the same way, for although she said as we knelt together, that she could not, yet when her lips were opened the prayer was with earnestness and power. Since then she has prayed at meeting.

At one house the time chosen seemed most inopportune, for they were busy people and also had some friend to tea just then, but the dear man and his wife were both earnestly desiring a deeper experience in spiritual life, and as they united in prayer with us, their desire was granted and it was good to see their eyes beaming with joy when we left the house.

One case was especially remarkable, that of a young married lady who said she had never been converted like other people, although she and her husband had both

wished to be, very much. She was surprised when told that she had been converted, and as her state was described, not only spiritually, but physically (the latter as no doctor had been able to), she just yielded herself to guidance like a little child and gave herself to Jesus in simple faith. Her husband came in and as she told him all, in her sweet gentle way, one could only wonder that he should hold back as he did from making the same surrender; but he found it too hard to give himself to Christ, although he came so near as to say he would "try." How strange it is that the eyes of some should remain blind and their ears deaf to the presence and voice of the Lord, even while we who speak with them are so clearly conscious of both.

In one family there was such readiness to receive the messages, faithfully delivered, that all were blessed and not only was the daughter saved and made free to testify in a manner truly astonishing, from one naturally so shy and reserved, but the mother also was set at liberty after being, as thy husband said, "in prison" all her life; and now her voice is heard among others whose hearts have been enlarged as they have come under the influence of the truly living ministry brought to bear upon them.

We called upon one who was in sad trouble, at the time, and could hardly sit still and listen to a few words; but in a few minutes the uttered prayer of a burdened heart was answered and she rejoiced in the assurance of having a heart made clean and pure by the divine power. We left her radiant with joy and ready to bear her trouble with a strength before unknown.

It was wonderful to me to observe how thy husband entered so completely into the difficulties of some tired soul, and while sharing their sorrow in sympathy, brought them quietly but surely to the place of relief and help. This was especially remarkable in the case of one lady whose conversion he clearly described, also her after experience. She confessed that he was right in say-

ing she often went to God for guidance and then did her own will. She had suffered much and could not forgive herself for the past. So great was the conflict that it was not until she had been visited several times that her heart melted down and she found rest in obedience to the call of God so faithfully given by his servant.

Not the least strange was his dealing with one young Friend who was led into clear light and encouraged to speak whatsoever the Lord impressed upon him, for thy husband perceived that he is sometimes shown things that are to come, but has been afraid to speak of them lest his predictions should not be fulfilled.

The teaching we have had has sometimes seemed original and startling, but as we have followed on carefully it has been delightful to find that familiar truths have but been made more fresh and striking, and what is new to us, proves to be really as old as the scriptures; and we may not doubt or falter at the "Thus saith the Lord," even when led on to ground we had thought dangerous, because of its height, or sent back to this child-like faith, counted foolishness by many who would be wise.

In concluding this brief account of some of the work accomplished, I am conscious of having rendered it but imperfectly, and that much has been left untold of what has come under my own notice, besides being unable to tell what others may have observed. Still I trust this is sufficient to convey some idea of what has been done in our midst, by the Lord, through the instrumentality of thy husband, whose faithful and loving service has endeared him to the hearts of those who have received such great blessings, as they have learned not only how to live right, but also how to work for God and pass on the good news of salvation in an acceptable manner. As the days have gone by since thy husband's departure, not one has been without some proof of the abiding blessing we have had and it cannot be otherwise as it is the Lord

with whom we have been brought into such close communion and He ever abides faithful.

Our prayers are for thee that the Lord may abundantly bless thee in all things and bring again to thee in safety thy husband; and we will ever pray that he may be strengthened to go on with the work laid upon his heart, and that the Lord may continue to bless and prosper whatever he shall undertake.

With much love. I am thy sincere friend in Christ.

Jane M. Price.

52 George Street, Atheys, Cardiff, England.

Jeeny Price writes a long letter telling the news from the meeting in which Amos labored. She says, "Thee sees by this that we still think of thee and value thy judgment. May every blessing attend thy labors, and I hope way will open for thee to come not only to England, but to Cardiff where so much might be done by thee."

Hereford, England, Eighth Month 7, 1893.

Phebe H. Kenworthy:

Dear Friend—Thy dear husband has been staying with us the past fortnight. We have enjoyed his company very much indeed, and I would like to have kept him longer, but he felt the call to proceed on his way. He has been very helpful to many of us here, especially in showing us wherein we came short of our duties and privileges. Some of our members have been very much stirred up and others led to accept Christ as their Saviour.

I intend sending a further account to thee soon but I thought thou would like to know that Amos is looking a little better, I think, than when he first came. He seems to enjoy his work. With love in which my wife joins. Thine sincerely, C. B. C.

Bessbrook, Ireland, May 15, 1893.

To Phebe Kenworthy:

Dear Friend—I want to write and tell thee that we are very glad to have thy husband under our roof. He is greatly led of the Lord, and his constant brightness of spirit and willingness to do his Master's work is a lesson to me.

He came back here after Dublin Yearly Meeting and remained with us until London. I hope he will get on well in London, but the Master will take care of him.

Thy husband spoke for a long time in our meeting on First-day and again in the evening. Our people listened very attentively. There are many Friends here, as my father established a little Friends colony at Bessbrook years ago.

Thy husband will hold two meetings a day while he is with us. He never seems tired of working. I can quite fancy that thou feels lonely at having him away so far, but thou wilt rejoice for the souls who may and will be helped along through him.

I shall not add more but just say how glad we are to have him here, and how we feel for you at home. No doubt you bear up his hands continually at the throne of grace. Thine sincerely, H. R.

P. S.—We are greatly interested in the constant flow of anecdotes and stories that thy husband tells us, and hardly ever the same or twice over. He has given us many a laugh.

Bessbrook, Fifth Month 22, 1893.

To Phebe Kenworthy:

My Dear Friend—I send $25.00 from myself and $5.00 which thy dear husband has given me to transmit. My share is but a very small expression of our gratitude to the Great Father for the blessings thy husband has been the means of bringing to us here. He leaves for London with my daughter and Dr. C. Clark today. Many prayers follow him.

Thy friend in blessed friendship, J. M. R.

Prospect Hill, Lisburn.

My Dear Friend, Phebe Kenworthy—As thy husband has been staying with us for a few days and has been holding meetings in our town for a fortnight, I feel like writing to thee a little to tell thee how much we have enjoyed his company, both in the home and in the meeting.

This is a school belonging to Friends, and the family consists of about fifty children, and six teachers besides my husband and myself, superintendents, so thou may understand the kind of place he has been in for the last few days. He looks very well and I am sure he was comfortable and felt at home with us.

During this time he has visited most of the families in our meeting. This service has occupied the mornings; then in the afternoons from 3:30 to 5:30, he has held meetings in the meeting-house in the town; then again in the evening at 7:30, the house has been filled night after night for this fortnight. I can say with thankful heart, both for myself personally, and for many that I know, and for more that I have heard of, that the divine blessing has abundantly followed his work in this meeting and town.

He has a great place with our children and teachers. His genial, kindly way makes all feel free to talk with him. To our teachers, his visit has been especially helpful, faithfully showing some (myself for one) how far we were living below the privileges we are called to, and helping and encouraging others. I was thinking of thee last night, after seeing he was disappointed about the delay of letters from home, and I thought that if my husband were on the other side of the Atlantic, I would like to hear from some one where he was staying.

I would like thee to know he has many friends here. We have been glad of his company and were truly sorry when he left us today. My husband joins me in love to thee. He has felt it a privilege to work with Amos.

I remain thy friend, sincerely, M. E. R.

Bessbrook, Co. Armajh, Ireland.

My Dear Friend—Thy dear husband has told us that thee would be pleased to have letters from others besides himself, so thee will not think I am taking a great liberty in writing. I must begin by telling thee that thy husband has made himself so beloved here, that we do not feel like strangers at all, but like members of one family, and I for one, and many others also, without doubt, have been thinking much of thee with sympathy and Christian love, for thee must surely miss thy husband very much, though thee has gladly made the sacrifice for Christ's sake. Well, the greatest compensation thee can have for the time of separation is to know that his labors are being owned and blessed of the Lord, and such has been the case with regard to his work here in a remarkable degree. In our family he has caused quite a revolution, opening the mouths of three of us to praise the Lord for his mercies but more of that in its place.

No doubt thee has heard already that after leaving the Dublin Yearly Meeting, thy dear husband came to this village in the north of Ireland to work here until it was time for him to go to London. He left us yesterday (Fifth Month 22d) and has left behind him many warm friends, whose hearts and consciences he has been instrumental in stirring by his faithful and loving delivery of the Master's message.

The first time I had the privilege of hearing him speak, was at a meeting for the young people, at the house of Jane M. Richardson, where he has been staying during his visit. There were also present David Sampson and his wife, and they took up a good part of the time, but dear Amos Kenworthy both prayed and spoke and in such a way that I think most of us were anxious to hear him again. He told us of his first setting out to work for Christ, and of God's faithfulness in providing for your wants, and urged all to be faithful in service and testimony, with many anecdotes and apt illustrations.

I think what particularly struck me at that time was his great familiarity with the Bible and the ease with which he turned to the passages of Scripture he wished to bring before us. Now I may as well confess to thee that, having heard before, how wonderfully thy husband was able sometimes to read character and tell people about their past lives, I was rather afraid of him, and took my seat upon a sofa where I thought he would not see me at all. It was very foolish and of course did not make any difference. When we were leaving he shook hands with me and said, "If the Lord gives thee a word to say for him, don't thee swallow it."

I attended as many of his meetings as I conveniently could, and on Sixth-day evening really felt that I ought to rise and testify to the blessing which had come to me, but the devil succeeded in keeping me seated. On Seventh-day, dear Amos Kenworthy came to our house to tea, and during tea-time said that he wished to have a little talk with me alone. We went into another room, where he talked very kindly and lovingly, telling me that he thought if I was faithful I should not spend many years in the position I am expecting to take after the summer holidays as teacher in one of our Friends' Schools, for that the Lord had bestowed upon me a gift in the ministry and that I might be called upon to devote my life to that. It alarmed me a good deal to hear him speak so, for I had always felt that it would be a dreadful thing to have to speak in public, however, before our conversation and prayer were over I felt differently about it and now I am hoping that the Lord will so far honor me as to allow me to use my voice in his service. Great happiness came into my heart after devoting myself afresh to the service of God, for during the past few years I have been living far from Him, having forgotten my first love, through trying to serve God and man at the same time. When the rest of the family came into the room, thy dear husband made us all pray vocally and

we had a good time together, and in the meeting which followed in the meeting-house, we all opened our lips again to praise our Master. Now thee can judge how thankful we are that he did not make excuses to be allowed to stay at home, when God called him over here. The meetings on First-day were very weighty and solemn, more particularly the evening meeting, which was the last of the series. I think everyone must have felt that it was good to be there.

Thy dear husband appears to be in good health. We were asking him how the climate affected him. He does not seem to observe much difference between the climate here and that at home. When I first heard him, his voice seemed a little husky, but it improved very much and he said himself it was better on the last day he was here than when be began to hold the meetings, in spite of the strain upon it. But of course his Father will care for him when he is so faithful in doing his Father's work. I can not tell thee what an affection I feel for thy husband, he seems to me to be more filled with the Holy Spirit than any man I ever saw or heard, and I feel it a great privilege to be allowed to write to thee and tell thee a little about the work he has been doing here. He had Bible readings every afternoon during his stay, which I was unable to attend, owing to my duties as a teacher, but from what I have heard, they were blessed times. Others I am sure will write to thee who will be better able to give thee an account of the work in general.

Dear sister, I should like to convey to thee if I could, my sense of thy share in thy husband's work, for I feel that thee has perhaps the hardest part of it, in having the quiet waiting at home. He mentioned thee several times. On First-day morning, when speaking of the way we often grieve our Father by coldness, he said how would he feel if when he went home and thee met him with tears and a sad face, and added, "But she won't meet me that way; she will come with both arms stretched out, a smile

on her face and a kiss on her lips." It is easy to see how much thou art in his thoughts.

May the Lord be with thee and give thee peace and joy in the prospect of welcoming him home again when his work here is accomplished.

With warm sympathy and love,

Thy sister in Christ,

Anna A. Thorp.

To Phebe Kenworthy:

Dear Friend—I send thee a line to say we have thy dear husband here with us since Dublin Yearly Meeting. He looks well and is very cheerful; we enjoy his company and ministry very much. I am sure the dear Master will bless his visit to Ireland.

Here we especially welcome American Friends and thy husband will have a home with us if ever he wants one on this side of the ocean.

His absence must be a great trial to thee, though I know our God can make up for the blank. "He is our Refuge and Strength." A very pleasant help in the absence of our loved ones. May thy spirit be ever resting here and it shall be well. With my love to thee.

Thy friend, I. R.

FRIENDS TRAVELING IN THE MINISTRY

(From Irish Paper)

Amos M. Kenworthy, after holding meetings at Bessbrook and Moyallon, proceeded to Lisburn, where he attended the morning and evening meetings on First-day, the 20th of Eighth-month. He also held a series of afternoon and evening meetings during the ensuing week. He attended Fifth-day morning meeting at Belfast on the 24th, and Lisburn on the 9th, continuing the afternoon and evening meetings until the evening of Sixth-day, the 1st inst. The meetings were attended by a sense of power and blessing such as was perhaps rarely or never before

experienced in the same place. Members of other congregations were frequently present, and many living testimonies were borne to the healing, contriting, comforting, and sanctifying power of the Holy Spirit which accompanied the preaching of the Word, and this by "old men and maidens, young men and children,' 'and perhaps of varied rank in society. On one evening the meeting of the Salvation Army was suspended, and its members were present in the congregation, several taking part in praise and testimony. A. Kenworthy spent a part of his time in visiting in the town and country around Lisburn, and also in social and religious intercourse in the school at Prospect Hill. Testimony is borne by officers and children alike to the season of Divine favour which has accompanied the visit. After again attending Lisburn meeting on First-day morning, and a meeting in the evening at Lissue, he expected to resume his labours at Moyallon, and to return home, *via* Liverpool, by the *Etruria* on the 9th inst. He expects after a time to resume his labours on this side of the Atlantic.

Bessbrook, Ireland.

To Phebe Kenworthy:

My Dear Friend—I want to write thee about thy husband, who is again with us. We were very glad indeed to have him back with us. He says it seems like home to him. Thou wilt be glad to get him back to America again; but I hope some day if it is his Master's will that he will come to Ireland again, as there is much work to be done.

We need stirring up and thy husband seems to have a gift in that way. I like going to visit Friends with him, and where his messages become too private I slip out of the room. He seems well. It is no trouble to him to preach. He has a meeting every night in our Mission Room and the Lord is owning his work. My love to thee and thine. (A young lady) L. H. R.

A LITTLE GIRL'S LETTER

From Prospect Hill, Lisburn, England.

Dear Amos Kenworthy—It has been on my heart to write to you this long time, but I always forgot, so now I will. On Sunday night 3 boys prayed, 2 girls and 1 lady (names). I was going to pray but the devil was tempting me, so I did not, and oh I was so sorry after it.

Dear Amos, I know I had given my heart to the Lord Jesus when you were here and when you went away I turned back again to Satan and I had awful temptations to bear. But now I am glad to say that I have given my heart to the Lord Jesus, and that I am very happy. I don't know of a happier life than that of serving the Lord.

Do you remember the morning when you were here that you talked so to us and told us that there was a young teacher sanctified? Well that was my very own brother. The next Sunday when we were walking around he asked me if I had given my heart to the Lord. I said that when you were here I had, but I turned back, and he told me that that very night, when I would go up to bed, to kneel down and ask the Lord to forgive me my sins and to take me and wash me in his precious blood. I did so and I found rest and peace and joy; and ever since that very night I have been serving the Lord, and I am happy.

I hope you had a safe voyage over. Give my love to all and to yourself.

I am ever your true and loving friend, L. S.

P. S.—Please write as soon as you get this.

Dear Phebe Kenworthy—Thy dear husband is here at Jas. N. Richardson's, having come on Seventh-day. We welcome him in the name of the Lord, and already in two meetings held yesterday, we have realized the Lord's

power and blessing, and believe he has sent Amos to awaken the church.

He has a nice letter from William Hobson, expressing the regret of English Friends that the Lord has recalled him to America and saying in how many places they were ready to welcome him.

William Hobson had hoped that Amos might be much used of the Lord by his teaching and influence to promote the cause of God and truth in both England and Ireland, and indeed this has happened already, but we wanted it a great deal more.

The meetings in Lisburn are to be continued every evening this week. May the Lord bless thee.

Thy sincere friend, I. R.

Bessbrook, Ireland, 1893.

To Phebe Kenworthy:

My Dear Friend—Thy letter reached Bessbrook last week. Thou hast said too much of the little we have done or could do for thy beloved husband, who will now I expect, soon be by thy side once more.

It was a great pleasure to us to have his company and I can well understand how hard it comes to thee to give him up, but hard things can be made easy and bitter things sweet by the love or our precious Saviour, as he abides in our hearts.

Thy dear husband has brought blessing to many, and the way has been wonderfully opened to him to labor effectively in Ireland and England; it therefore seems strange that the call home has come so soon, especially as we need such a laborer so much and never had one on exactly the same lines before; but though I felt exceedingly disappointed, I am quite satisfied with God's will and rejoice on thy account. Perhaps he is going back for thee; whatever way it may be, may our God be glorified and souls blessed then we shall be glad!

Thy husband has endeared himself to us and to many.

He left our home last Sixth-day in good health and spirits. We may have him back for a day or two. Thy friend affectionately in that love that never dies,

T. M. R.

London.

Dear Friend—I have just come here with thy husband. It was a long journey, but he does not seem very tired. He was a blessing to many of us at Bessbrook and we hope he will come back to Ireland soon. He is such a simple, happy Christian and so faithful that God can use him more than most. We pray for thee also, alone at home.

S. E. R.

AMOS KENWORTHY'S VISIT TO LISBURN

In Eighth Month, 1893, was a memorable time. Members of many Christian bodies in the town flocked to the meeting house, day after day, for two weeks. On one occasion the Salvation Army adjourning so as to attend. There was no outward excitement but many searchings of hearts. Many were brought down on their knees to the feet of Jesus, and were by His divine power, made to stand upright and confess His name before men. There are three or four regular attenders of our meeting who became attached to us at that time and who continued to meet with us. To our own teaching staff at Prospect Hill, and through them also to the dear children, and since Amos Kenworthy's visit, as well as during the time of his stay here, it has proved a time of help and blessing; my own beloved partner being also made a partaker in the blessedness and freedom known only to those who confess Christ before men and His gospel as the power of God unto salvation.

I continue to meet with young men and women who were at that time brought to a decision for Christ, and were lifted to a higher standing of Christian life and are

still rejoicing therein, some of whom are removed to other places.

I should add, that to most of our membership of the meeting of ministers and elders here, there has also been a fresh baptism of the life and power of the gospel.

To the Lord's name be all the praise.

Joseph Radley.

Bessbrook, Ireland, Ninth Month 3, 1893.

Dear Friend, Phebe Kenworthy—Thy dear husband and I parted yesterday. He went to Moyallon. He has gathered sheaves with the blessing of the Master with him. He labored here very faithfully for his Master and he got his penny.

Many prayers go with him for continued blessing, and the Master's care of him during the voyage and till he reaches his own dear home and thyself.

God has used him, not only in the conversion of sinners, but in the building up of the church in this place. May he find an open door at home in his own Yearly Meeting which his love yearns after.

I hope thou wilt be pleased that we have got him in a dark plum coat to meet thee. Now dear friend, if the Master calls for it, liberate him freely.

Thy sincere friend, J. M. R.

August 12, 1893.

Dear Amos—I am glad the Lord has taken you safely across the Irish Channel. He gave us a splendid meeting here yesterday. I was too unwell to be out in the morning but I heard the testimonies from young people were numerous.

I was at the evening meeting and after I had sat down, one after another arose and we could not disperse till the stream of testimony had run dry. The meeting was two hours long, an exceptional meeting it was in every way. With Love, F. Sessions.

Neath, South Wales, Great Britain.

My Dear Friend—It is just a week since your husband, Amos Kenworthy, came to hold a little meeting with the Friends at Neath, and afterward drove up home with my father and mother to dine here. We were all very much interested in hearing what he had to tell us of his varied experiences, and indeed I may say more than interested, for so much of what he had passed through spiritually and as regards our every day life, sounded like lessons from the pages of that Book which is ever telling the old, old story.

And he spoke of the dear wife he had left behind in America, and of the trials of his first leaving his home and loved ones for the sake of One yet nearer and dearer to him, and it brought the tears to my mother's eyes as she listened, for she and I both know the pain of parting from those we love; but just when we are most despairing, God loves to bring us his hope divine.

Your friend, A. J. P.

Banburg, England, Ninth Month 11, 1893.

My Dear Friend—Understanding from our dear friend James H. Richardson, that thou art likely to sail from Queenstown for New York next Seventh-day, I wished to send thee a few lines of affectionate farewell.

Thou hast had thy conflicts, and some deep waters to pass through, but thy dear Lord and Master has graciously supported and brought thee through all. From various Quakers I have heard that much blessing has attended thy visit, and I trust that thou wilt return home with the sheaves of thy Master's peace, and be prepared to give thanks unto Him who has heard thy prayer and has been pleased to crown thee with his loving kindness and tender words.

Remember me very kindly to your various friends, many of whom I have known so well. And so dear

friend, let me bid thee affectionately, farewell in the Lord, and believe me to be thy sincere friend.

J. B. Braithwaite.

Bessbrook, Ireland.

To Amos in America:

My Dear Friend—I had thy note about ten days ago and heard also about why thy return here was prevented, or postponed. There are Friends who prefer unity to sound doctrine plainly spoken, but there can be no real unity without building on the foundation of Christ and Him crucified.

As regards thyself, my dear brother, if thy work is closed here or if it seems best to leave it to some other to finish, (as Satan is hindering) while we regret, we can not bid thee come back. But on the other hand if the concerns still rest on thee from the Master, to return, many will welcome thee gladly, and do not let thy traveling expenses stand in the way.

I do not know thy intention as regards thy certificate in reference to thy next Yearly Meeting. The dear Lord will guide, and we must rest in Him.

I saw today a dear boy very near the Heavenly Home, who told me it was thou who were used as the instrument to bring him to Christ.

J—— R—— is much changed in his ministry since last year, now very fresh and lovely.

Thy friend, W. R.

A LETTER FROM CARDIFF, ENGLAND

(Excerpt)

Dear Friend—I hope when your special work in America is done, that the Lord will send you back here again to rouse many more individuals, up out of their sleep, and teach them to "behave themselves" as you put it. We had a very happy day yesterday. The Lord was present in our meetings.

Our Wednesday evening meetings have grown week by week. There were twenty-eight present last Wednesday and several of our regular attenders were unable to be there.

I just wanted to say, "All is well"! and Praise the Lord! You will understand those two brief sentences. God bless you and take you safely to your dear ones, and make you to meet in the fullness of the blessing of the Gospel of Christ. Husband and friends send love.

S. K. L.

Bessbrook, Ireland.

To Amos:

My Dear Friend—Thine was received this morning. I am much disappointed by thy tidings. It does not matter so much, perhaps, thy being absent from Yearly Meeting, but if what thou writes means thou dost not expect to return to this country, I am indeed sorry. I wonder if it is God or man? If the former, His will is best for us all, glory be to Him forever! but if of man, it is a fighting against God, who will not prosper (evil).

Many are here to give thee a welcome and to many of these, love has made thy ministry a blessing. There is a minority, I know, thinking differently, but it was ever so, and did not surprise us. My love to thy dear wife and family. Affectionately thine in undying trust,

M. E. R.

Moyallon, Ireland.

To Amos in America:

Dear Friend—We were hoping to see thee soon again in our land, but I heard yesterday, when in Belfast for Quarterly Meeting, that thou dost not intend to come till spring, if at all. Now, I do hope and have often prayed that thou hast not bidden us a final farewell, but that the dear Master still allow thee to return and carry on the

work which seems only well begun in England and Ireland.

I am well aware that thou wilt not be dominated by Satan or his servants. "None of these things move me," said Paul, and thou art in the same mind. So in spring I hope thou will be here ready for the fight and the Captain will be Conqueror.

Howsoever it may be, we stand satisfied with the will of God. Work has been done which still bears fruit and blesses others. Our servants are holding cottage prayer meetings and growing in grace I believe.

Thy friend, J. M. R.

(ANOTHER LETTER FROM A YOUNG LADY)

Dear Friend—We often talk of thee. We hope thou art well and coming back to work here. The work is going on well at Moyallon and Bessbrook. We have had prayers answered and souls blessed. The Holy Spirit is working in answer to prayer. S. E. R.

(LETTER FROM A LITTLE GIRL)

Prospect Hill, Lisburn.

My Dear Mr. Kenworthy—I hope you are quite well. I was so sorry to hear you were not well. I wish you were only in Ireland again. I miss you very much indeed. I don't expect we shall see each other until we go to heaven. Sometimes when I am a naughty girl, I think of the morning I went to see you. I shall never forget you.

It is very dull today. I hope you are having very nice weather there. I am going to write you a piece of poetry called

"CHRIST ON THE SEA

" 'Let us pass over,' the Master said,
'Unto the other side,'

When with its labors the day had sped
And come the eventide.

"Over the water they took their way,
As Jesus gave command,
While in the vessel asleep he lay,
And they were far from land.

"Though far away from the shore,
And loud the storm may be,
Fear not the tempest or the roar
If Christ be on the sea."

I remain your loving friend, Alice.

AMOS M. KENWORTHY

CHAPTER V

Sermon Notes by L. M. C.

It was Amos Kenworthy's desire that his sermons of a series of meetings might be included in the make-up of his book. Accordingly, in the fall of 1907, when he held a series of meetings at Whittier, California, I attended and took down what I could, long hand.

Though he suggested that I take notes, I think he was unconscious of my effort during all the meeting.

In writing up these sermons, I realize my part is far from perfect, and I trust if the readers find errors in thought they will consider them from my pencil rather than in what he said. I have tried to preserve his own language as far as possible.

His sermons were almost always preluded by an exhortation or the declaring of some truth or experience or warning that was in his mind. His prayers were usually abrupt, short appeals to God for what his soul desired then and there. He often turned from addressing God to addressing the people and then back to prayer. He would sometimes stop abruptly and deliver a personal message to some soul in the house, then go on with his sermon. That message always found its mark and results were usually confessed.

The Whittier Register wrote of him thus: "The sermons of Rev. Kenworthy are strong and full of gospel truths he hews to the line and the chips strike in unexpected places. He has no quarter for the thin-skinned

church member or the person who boasts of unbelief in the Bible. He is fearless in proclaiming the truths as he finds them recorded in the Word and backs them up by experience and illustration."

Synopsis of Sermons preached by Amos M. Kenworthy, in a series of meetings held at Whittier, California, beginning November 18, 1907:

Prayer—"We thank thee, Heavenly Father, this evening, for thy presence. Help us to honor thee in this meeting. We pray thy blessing upon us and the Spirit's power to be upon us. What Christ condemns, help us to put away from us; what he says for us to do, help us to do. People are looking to me instead of to thee. Oh, help the people, dear Lord, to look to thee, for Christ's sake and the praise shall be thine. Amen."

SERMON

A good many people think if there is a revival there must be a good deal of noise, and if there is no noise there is no revival. God can't have success in a meeting unless there is silence, in which people can think and pray and listen to the voice of the Lord. I expect we will have a good deal of silence in these meetings.

Now we want something new. The old themes of justification and sanctification have been hashed over so many times, people are tired of hearing of them. I want to preach in a new way. Some people think sanctification is the end of our attainments. It is one end—the first end, but not the last by a long way.

In Hebrew 5: 9 we read: "And being made perfect he became the author of eternal salvation unto all them that obey him." There are no promises in the Book to those that don't fear God. "Unto all them that obey him," mark that! Not to those who profess, not to those who attend meeting, not to those who pray, even,

but to those who *obey*. (I will probably say, in my meetings, some pretty hard things, but you weigh my words and if they do not fit you, cast them off to some one else. If I hurt, you may be sure there is a sore place.)

When David went out to kill Goliath, he didn't kill him with a sling, but he cut his head off with a sword. He did a complete job and ended the life of the giant. When you begin to destroy sin in your lives, make a finish of it. We are too cowardly; we are afraid of what some one will say; we are afraid of hurting some one or ourselves. If it hadn't been for the arguments and debating and plain talking of our forefathers we would never have had the place in the religious world that we have today.

We must think right and stand for right. A man can't live right, if he don't think right. What profit is it if I live and die and all people praise me, if my name is not found in the Lamb's book of life? Your names are not found in the book of life until you become overcomers.

I take no dying-bed experience as evidence, that has not a Christian life behind it. Very few people are wakened up in the dying hour. My boyhood friend grew up a good moral man. The devil wanted to show how he could work through a good moral life and show out what he could do.

Dear friends, I want us to get past these things. We must not be deceived. They that obey and overcome shall be saved. We ought to be teachers, and yet we have need of teaching. This text says, "Even those who by reason of use have their senses exercised." We are depending on God to do for us what we ought to do for ourselves. If I should ask all the soul winners in this house to stand, how many would stand, do you think? None are written in the Lamb's book of life, but the soul winners. Except ye abide in me. Ex-

cept ye abide in the vine ye are cast forth as a branch that is withered. You can't abide in Christ and not know the voice of the Lord from the voice of the devil. I hope this series of meetings will result in a dozen other series of meetings to be held outside of this place. Oh, that we may be uncovered!

We used to be in a rut, but we are in another one now. We are so dull of hearing. Anything we don't like, we hate to hear. A man once said to me, "I don't accept any Scripture that condemns me."

The Bible, my friends, comes before the Spirit, for the Word teaches that way. You can't understand the Bible without the aid of the Spirit. You can't describe conversion or sanctification, till you have experienced them. You can't teach the Bible without experiencing it.

God means for us to be overcomers daily. Overcome; it may be your timidity, your fear, your pride, your ignorance, your knowledge, your riches. There is always something to overcome, not just in prayer meeting, but in every day life.

If people get hurt they need what they get, for it will do them good. If the martyrs had got hurt at their treatment, they never would have done what they did. God is unlimited, and the church is unlimited, if it overcomes by the power of God. Bless God, he reveals his secrets to his children.

Whosoever is not found in the book of God is cast into the lake of fire. The truth is the same whatever you believe, but God says if I overcome, my name shall be in the book of life. Oh, I want to win souls, I want to overcome each day. "He that overcometh shall inherit all things," says Revelation. But the fearful and the unbelievers shall have their part in the lake of fire. God's mercy doesn't go farther than our obedience. Supposing I am working for Thomas Armstrong, and I say I will go and I don't go, do I honor the man if I don't keep my word with him? Oh, how much

ungodliness there is in the church! I wish we could have a revival and clean up our records. When I went to Michigan, at John Cook's (thee remembers that time, John), I said to a man, "I hope thee is not a member." He said he was. I said, "They'd better grease a board and slide thee out." Jesus said, "Let the wheat and the tares grow together," but not of the church did he say it, but of the Jews and Gentiles. Jesus didn't teach that way, but he told how to do. God can't be honored in such a way. If there were but three real Christians banded together, they could have a revival every day. Look at your own hearts. Jesus says, whether ye eat or whether ye drink, do all to the glory of God. We follow each other. The light is made manifest, but we hide behind each other. When Jesus gets in, there will be simplicity. Why, not one of us owns a dollar; it is all the Lord's, and we will have to give an account of every dollar we spend.

Are we afraid, are we fearful? That will send us to hell. We are to be overcomers.

God is the revealer of his Word. A man who could speak thirty-two different languages said, "I can't get the understanding of the Word like you can." When I got the doctrine of the resurrection, he revealed the meaning of his Word to me. I wish you would look to Him.

A young man in Y. M. C. A. work was to get $100.00 per month during vacation, but he chose to go with me on a preaching tour. He said he got more from God by the Holy Ghost in ten minutes than he got in six months at the seminary without the Spirit. A Catholic girl of my acquaintance, received the Holy Ghost and ate meat on Friday. She suffered eleven years, then she told the priest, by the power of the Spirit, that God alone could forgive sins. How she suffered! but she was an overcomer.

The three temptations of Jesus will cover ours. The

first one was the bread question, but Jesus said, "Man shall not live by bread alone." I would rather do without bread than be disobedient.

Christ is making up his jewels now, yes, doing it now. In Christ's time, "They that feared the Lord spake often one to another." No one knows whether I am a Christian or not except one who is a Christian. In the church we can know each other. The kingdom of Christ is made up a holy nation. No sinner is in the kingdom of Christ.

(I may preach this way every night. For fever, the doctor gives quinine and more quinine, until the fever is broken.) If a man leaves all and goes to fight for his country he is called a brave man. If he leaves all to work for the Lord he is called crazy.

I wish we could be so in earnest that men could be converted on the street. If we say we have the Holy Ghost, but have no power, we say not the truth.

A Universalist once came to my meeting with his arguments all written out, a regular program of them. The Lord led me to begin at the first and answer every one of his points in my sermon, and I didn't know his program until afterwards.

God wants an army of men and women that he can send out, that he can trust. I beseech you to take these thoughts home. Are you overcomers? God can't use a man he can't get hold of to teach. Jesus says, "Exhort daily." The Lord knows how to lead his children. Let's quit begging the Lord for a job when he wants us to work, is waiting for us to work.

How many come down to a dying bed saying, "Lord, forgive me and I'll do better; I wish I had done differently." Turn your minds away from your experience and see what God thinks of you now. Anybody that says he loves God and is walking in the light, and don't do the will of God is a liar; the Word says so.

If we were filled with light we would build up churches

here of new people, instead of building up of those who move in or come from other churches.

Who are we fearing? If any should fear men, surely I should, here before the evangelistic superintendent, the pastor and the college president. I do not fear them any more than I would school boys, for this is the Word of God, not mine. Christ is all I fear, only him. "To him that overcometh will I give to eat of the tree of life." We don't get to eat till we have overcome. Adam and Eve didn't get to eat of the tree of life, they didn't overcome. "Ye shall know if ye follow on," but so many stop at conversion.

I started out with the idea of overcoming. When I was six years old, in the Lord, Jane Jones said I was under a delusion and Henry Hill said I was insane. They afterward acknowledged their mistake and Jane said she then had no religion. If I was down, long faced and whining, they would have had some hope for me. Suppose I was only sitting on a rock, on the edge of the rock, I could easily be pushed off, but I am cemented to Christ. I can't be broken till I break the cement. No power on earth or in heaven can separate me from Christ but my power of will.

Solid on Christ, in Christ, I can overcome the world, the flesh of the devil. Praise His name.

Monday Evening (First Week).

The first thing is to want to do a thing. I've been wanting a revival here, for many want to know Him. Romans 10: 13, "Whosoever shall call upon the name of the Lord shall be saved." Preaching alone is not worth keeping up. 1 Cor. 14: 22, speaks of tongues and prophesying. There is a class of people you can not reach but by signs. At Trenton I said to a German, "You can't find any place in the Bible where it sanctions tongues without interpretation."

The order of service is ministry, testimony, signs. At Vermilion Grove, I held twenty meetings before any one else spoke. An old Quaker then said, "I'll get out of the way and let it hit some one else." The revival will be according to your testimony. We need live, quick, energetic work for God. It is our part to have faithful preaching and testimony. God will give signs if necessary. The hardest place to work, they say, is in a High School or College town. One time we will break this down. An infidel was convinced by a miracle of healing.

We must speak to the farthest part of the house. The preaching is my part, the testimony is yours. We want to preach and testify until people get the gospel and enjoy it. We can't get people converted by a life. The devil has got as honest men in Whittier as the Christians. We've got to beat the devil. I'd rather have a testimony that an infidel can't give, than to have all the gold in California, and bless God I have it. If you are saved, speak as though you believe it. If you don't testify, your favor is for the devil.

I said at Pasadena, when a certain person wanted the gift of tongues, "If the tongue people are right, thy sore head will hurt; if mine is right, thy head will quit hurting." The next morning the person said, "I'm well and happy." Others took the sign. I've met a good many tongues—people, and found them all to be backsliders. When people see the joy in your faces they will want what you have. The word of ministry, testimony and signs, if necessary, complete this work.

At one place they couldn't stir up the people or do anything. Some one said, "There is a peculiar man I know, if the congregation would invite him, he'll come." Another said, "There is no use for him to come till we are ready." The people have their part.

The Bible speaks of a falling away first for the mystery of iniquity. As we love and receive the truth, noth-

ing will bother us. The devil will make some believe in tongue movement as righteousness, others who have unbelief in that, he will lead on from ism to ism.

A woman in Newberg hadn't sense enough to do anything. I visited her, but made no headway. I visited again. She was converted in early life, was a Sunday School teacher, had been a phrenologist, an astrologist then a Millenialist, then a Spiritualist, then a Holy Rollerist. I said,"I believe the Lord will wake her up." Her mother and daughter shouted. She is now preaching the gospel and don't know when to quit. Hundreds have broken their vows and are not satisfied.

Tuesday Afternoon (First Week).

Oh, that there may be such a turning and overturning that men may see where they are.

Bless us in such a way, oh Lord, as shall lead us into the way of salvation.

Now let each inquire what we shall do and each do the Lord's will.

The great desire of my soul today is that we may honor God. If we will honor God, he will honor us. If God can trust us with power, he will send the power. There are so many people he can not trust with power. Esther Frame was a woman of power. The Lord led her to say, at Darlington, in a meeting, "There's a light over the river for me." A doctor in that audience, after the meeting, came forward and said. "Those were the last words of my mother." He asked if we saw the light. We said we did. He said, "I want to see that light," and he kneeled and was converted. Four weeks later this doctor was preaching the gospel. An old minster came to him and said, "Where did thee get the power?" He replied, "God gave me a little grace and I did not waste it." Oh, that we might seek to honor

God and not so much to honor men. We must not look too much to one another.

If we believe the Bible, why don't we practice it? I once stayed at a Methodist home. The woman was grumbling. I said, "I thought you were a Methodist?" She replied, "Yes, I am." I said, "Oh, no; Methodists believe the Bible, which teaches that we are to neither fret nor grumble. If thee trusts the Lord thee won't grumble, for the Lord says, 'All things shall work together for good to them that love the Lord." He takes care of the lilies and the sparrows; he will care for us. Do we believe it?

1 Cor. 2: 10 (the text)—"God hath revealed them unto us by his Spirit" (the deep things of God). I wish we thought as much of our souls as of our bodies. Here and now is the time to prepare for heaven. If we do not prepare, our souls will be lost. No one can prepare us but ourselves and God. No one but God can reveal to us the deep things of God. Individually we must come to Him.

Praise God he didn't send peace by an angel or anybody, but himself brings it. Have I received the Spirit of God? Every thing makes manifest what it is.

When carnal men see us enjoying the same things that the world enjoys, they know no difference between us and the world. Do we know the things that are given to the children of God?

The Holy Ghost may be among you, and not in you. If he is in us we have the power to convert sinners, and build up the church. If we have not, we are like babies that must be fed all the time, and never give out to others. You are not sent to preach, because you have not learned of God. If you have received the Spirit, there is a go in you, and to stay, is murder.

God is unlimited in power and wisdom and the church is also unlimited, the true church. When I make excuse, I limit the power of God for me. We are not of the

world, but of God. If we know the things of God, we will speak the things of God. When God said to Mary Dyer, "Back to Boston!" she went, though she knew it would mean her death. Do we make it manifest that we have the Spirit of God, or of the world?

A worldly Quaker took a drove of hogs to Cincinnati. A man said to him, "If I call a company of these men, will you preach to them?" He replied, "Yes, if the Spirit moves me." The company was called and the Spirit did move the man, though he said he wished he hadn't made the promise. He preached and was himself converted. He was trying to represent Quakerism.

Are we representing Christ? Here we set month by month as though Jesus were dead. He certainly has lost all interest in men if we are his representatives. What would we say of a salesman, representing a company, if he acted like we do? We are not interesting business men. Is it any wonder? This is a business, friends, this is a business transaction. A business man in Philadelphia, a Friend, made it his rule to close his store during mid-week meeting. His head clerk one day told him he had lost $50,000 that day by closing his store. A man wanted to buy $50,000 worth of goods and wanted to pay $25,000 down and the rest later. He went to another firm and bought his goods. It afterwards proved that the Quaker gained, for the purchaser never paid the first $25,000.

Let us have earnestness. How Jesus suffered! The agony on the cross was nothing compared with the garden. I have felt the agony of sin. A man whom I knew paid a large sum for building a church that he might have a head seat in the meeting. Later he was convicted of sin and he said, "If you should make me a bed of live coals and roll me back and forth on it, the suffering could not be compared to the agony I had over my sins." At one time, for ten days I felt the

agonies of hell for a lost man. Can we be lukewarm Christians? God says he will spew such out of his mouth. We are so easily turned out of the way. When God tells us something to do, and we hold back, we are thieves; we are robbing God and the people. If we would accept all the Lord has for us, the world would see that we have better things than they have.

A Catholic woman, in New York, who came seven miles to my meeting, became much exercised. Her husband said, "If you get Quaker religion I'll leave you." She replied, "If I get as happy as those Quakers are, you can go where you please."

A little girl heard that there would always be singing in heaven. She said, "Mother, can't I run down to hell and spend my Saturdays and have a good time?"

If we can't show to the world that we have something better than they have, the world won't want what we have. If we have to run after worldly things for our pleasures, we are like the world. Let us honor God by believing what he says.

People are deceived and do not know it. A man in the penitentiary, there for twelve years, for the guilt of another man, was granted a pardon on confession of the guilty party. The pardon was read, and his name called, but he thought it was for some other man. He did not realize that it was for him till a hand was placed on him and a voice said, "This is for you!" Do we realize what God has done for us? Do we realize what the devil has done for us? We are so easily deceived. The church should be able to judge and pass judgment. The lawyer may plead till doomsday and nothing will be accomplished until the jury takes its place and renders judgment. The church should know who are Christians and who are not, and should be ready to rebuke and exhort the ungodly.

Men can heal the body and leave the man possessed of devils. Every man who professes to be a follower of

the Lord and is not in the Holy Kingdom, is an anarchist. Every man that does not make a complete consecration is sentenced with death. You'll never see through, friends, till you give all. God sought to establish a Holy Nation. He chose Adam and Eve for its beginning, but they failed. He chose Noah, but he got drunk and we never heard of him afterwards. Abraham failed. Then he chose his only Son, Jesus. This is a success! But do you think he will allow any in that kingdom who are not holy? No! He spent four thousand years establishing this Holy Kingdom, working with men, and they all failed him. Oh, I wouldn't swap my place in this Holy Kingdom for all the world. I've been tried and tested. This is my last chance. I'll hold to it.

A minister made excuse he was so timid; he should have said so devilish. Later he grew so devilish his wife couldn't live with him.

We must be so holy we can discern between holy and unholy. A man I knew, had the church under his thumb, and all looked to him. He was keeping company with a young lady in the place. I said, "Beware, be careful for he may have a wife." It later was discovered that he did have a wife and five children.

In a Kansas meeting I was led to say, "Thee may preach, sing and pray, but thee will never get to the place of rest till thee goes back East and pays for the stolen goods." My message found the man. I was just starting in my work then. I feel like I am just starting again.

I once told that a certain elder was an infidel. People did not believe it, but it proved to be true.

When I say judge, you fly to Matt. 7: 1-4. That was in the church. The Holy Ghost must have an instrument. He can't convince of sin unless he has judges by which to convict. The church is so low today that there is no line between it and the world.

There is an army of the Lord and an army of the devil.

We are to love one another in the true church, but we are to hate the rebel spirit, the rebellion against God's kingdom. Not hate the sinner but the sin. We are to live lives that will condemn the wicked. No unconverted man can think a good thought. There is not a particle of good in an unsaved man. The devil says we all have good; all have evil. He is a liar. None is good but God and those that he makes holy.

The burden of my thought tonight, friends, is that we shall honor God.

Tuesday Evening (First Week.)

When I am going any place I don't know about, I like to get all the information I can about the journey. I've noticed people in the cars who had taken the wrong road, and they had a lot of trouble.

I'm on a journey now and this book (Bible) is my guide-book. I'll read the 24th Psalm and get the outline for the trip. "Who shall ascend into the Hill of the Lord?" Who? The happy? It is no sign a man is right because he is happy. The contented? I was contented when I disbelieved the Bible. The devil has wonderful power to content people. The man that denies the Garden of Eden can get men contented. I don't believe he is a Christian who denies the Garden of Eden. Who shall ascend? He that has clean hands and a pure heart.

At Monrovia, Indiana, a respectable man died. Before he died he said he was thankful he had never given a dollar to church or preacher. At his funeral the speaker preached him to heaven.

Do we realize our responsibility? We are responsible for every dollar we have. It is the Lord's money. The

earth is the Lord's and the fullness thereof. How can we waken people up unless we get them to feel their responsibility? "But they that seek the Lord shall not want any good thing." If you will find me a person that has contracted with the Lord and kept his contract and is in need, I'll quit preaching and give up. How many of us can say, "I have filled my promise." Is God under obligation to you? If we have lived in such a way that God is under no obligation to us, we need not expect to have our prayers answered. Malachi says, "Prove me." Has thee brought all thy tithes into the store house? Has thee broken thy contract with him?

This is a business contract, my friends. Every one that says I will serve God and breaks his promise, lies. Men that would not break a promise with men, will break the promise made to God.

"Who shall ascend into the Hill of the Lord?" We are so used to hearing people say, "I have not been faithful." One man has been faithful and God has never failed me.

When, as a motherless boy, I went from home to home I learned that the quicker I found out the ruling of a home, the happier I was. It is just so in this government of heaven. The quicker we learn its rulings from the Book, the happier we are. I think no one has had a better time than I have. Phoebe used to say, "But the Lord is partial to thee." No, God is no respecter of persons; he will give any one a good time that will not break the contract they make with Him.

"Clean hands." If I am not honest and am not paying my debts, I am not clean. We can't live Christians and not pay our bills. No one will believe you, if you don't pay your bills. You can't put your property into your wife's hands to keep from paying debts. Let all go if need be.

God says, "I came not to send peace, but a sword." The sword of God has two edges. It cuts the one that

uses it as well as the other man; the minister as well as the congregation.

Some one here says, "Oh, but I can't forget." The grocer forgets your bill when it is cancelled. God forgets your cancelled sins.

Men, in their overcoming, begin at the wrong end. They try at first to overcome the devil. God says, first the world, then the flesh, then the devil. If you get the world and the flesh conquered it is not much of a job to whip the devil.

So many men make excuses. "Let God be true and every (disobeying) man a liar." His damnation is just, who of two evils choses the less. I used to find three hundred contradictions in the Bible, but I later found they were all in me.

"Clean hands." I knew a man who had to quit preaching till he sent money back to pay for the watermelons he stole when a boy.

"Who lifteth not up his soul to vanity." What is vanity? I have prayed much over this text. The light of the Gospel will show each man what is vanity for him. Lay aside the weight and the sin." I once went to see an insane man. Some one had said, "Will is going to die, don't send for Kenworthy, for he was the man that made him crazy" I went and sat by him and asked God to baptize me into his condition. Oh, how I suffered. I don't forget the pit from whence I was digged. I said, "Will, this is conviction." As soon as he confessed his sin, his insanity left him.

Lay aside your sins. Many Christians have such weights that they can't soar. What is your weight? A man wanted to give me a dinner. He said, "I can't preach, so I'll take care of the preacher."

Shame on men and women who make excuses! Be a new creation! I am a new creation! I was called idiotic but God made me new. You can't bind yourself to anyone or anything and be free. God must have first

place. A man promised to go preaching in three weeks; but I said, "The devil may get thee out of the notion by that time." He later plead, "Business hinders." I said, "If thee stays thee will lose thy job." He did stay and lost his job in disgrace.

You must keep your promises. I passed through a toll-gate in Indiana. The man could not make change and I said, "I'll hand thee the change next time I pass." Fifteen years later, as I passed that gate the Lord brought my promise before me and I stopped and paid my debt.

A man confessed the stealing of a steel pen, in his boyhood days. The Lord forgave and he was free. I'd rather have clean hands and heart than all the wealth of this world.

"Let the King of Glory come in." If the King of Glory can't rule in you He'll leave.

"Mighty in Battle." He will fight our battles for us, but we can hinder Him.

Amos Hill, of Carthage, said in meeting, "My knapsack is packed for Glory." He died that night. Is your knapsack packed for glory?

Wednesday Afternoon (First Week).

The gospel is never exhausted and the text is never exhausted, though a great many congregations have been exhausted. Love has its tests, and not many come through the test. The husband is head of the wife, as the Bible says, but she can not be subject to unholiness. "Thou shalt have no other God before *me*." God first! Man is but a poor little featherless biped.

Husbands, prepare your wives as Christ, the church. The child should honor the parents, but there may be times when the children should rebel. But the child who learns obedience at home, is a better church member, a

better citizen, a better patriot, a better Christian, than one who has not learned obedience.

Some say, "When in Rome do as the Romans." But the Bible teaches, When in Rome do as Daniel did; do as Jesus requires. "If ye love me keep my commandments." Not endeavor to keep them in the bonds of peace. God never said endeavor. Our attitude should be, I *will* do what the King says. I *can* do what he requires. The old method of "trying in my weak way to do the best I can," is not the gospel way. One woman's testimony was, "I've been serving the Lord in my weak way forty years, and I have been a widow thirty years." We should no more be weak, since the resurrection of Jesus. We live by his power. I am a blood relation of God.

Jesus had two natures. He, the Son of God, became man by being born into the world, of a woman. By his power, I, through him, am not a mere man; I am a child of God, kept by his power. If I love him I will keep his commandments. The reason so little prayer is answered is because we do not keep his commandments. Having given Jesus, he will give you anything you want if you are true to him.

There is so much truth to think about, I haven't any time to speculate. If I begin at Genesis I don't know where I will quit. No matter where we begin, so we end with Christ and him crucified. Adam at first was merely human; neither divine nor carnal. He had his choice. It is not human to err, it is carnal. The carnal nature is the nature of the devil. Divine nature is the nature of God. Adam took of the tree and all his posterity became carnal.

If Adam had chosen the divine, all his posterity would have been divine. Adam took his choice. A flaming sword was then put in the way lest he eat of the Tree of Life and live forever, in his sins. There is nothing so positive in the Word as this. Sinners stand up for their belief and ideas better than do Christians.

The devil's time is short. He can't stay on the earth, for this is the saints' dwelling place. No hell was made until the devil was in existence. We must stand by the Book. We can easily see who his companions were. Pride goeth before destruction. Get the pride out of your hearts, ye fearful. God don't send men to the pit, they take their own choice. If you go, you chose the road that takes you there, for the door of heaven is open.

Have sympathy with people, but let them see where they stand. The serpent was more subtle than any other animal of God's creation. The first Spiritualist Circle was not in Rochester, New York, but in the Garden of Eden. There, for the first time, it was argued that it would be an advantage to people to sin. Adam and Eve found knowledge, but it was a curse to them.

If sin is an advantage, no atonement was necessary. Men are not saved, because they don't believe in Christ. All shades of unbelief began in the carnal heart. Any body that believes this Book knows what sin is. God didn't make sin. Adam and Eve made choice of evil. Atonement don't come in without depravity. God only fails when he has people he can't use. Jesus Christ is the foundation of every Christian. He teaches us to build on the material in this Book. I don't want my deserts, I want the mercy of God.

I believe in people in which heaven has begun. Live the very best you can right where you are. Don't speak if you feel, "If I must I must." Are you enjoying service? Then you will enjoy heaven. The gladness of heaven comes in service.

Wednesday Evening (First Week).

The Love of God! There are very few people who really know the love of God. To realize the love of God is worth everything else. I don't see how men

can quibble about salvation. There is but one kind of religion that will save. When a man comes to God and finds salvation, the love of God is wonderful to him.

This thing of belonging to a church and trying to keep it up because it is our duty, is a tiresome thing. People go and come as a door upon its hinges. But it should be a most blessed and satisfying thing to go to the house of God. I praise God that we can all have the blessing. When we are interested more in God's business than in making money, we'll realize the love of God. If we receive God's word and hide his commandments with us, then shall we understand the fear of the Lord. Anybody that will follow the directions of Prov. 2, will find the love of God. The devil wants earnest business in everything else but religion. Would to God we could get the people excited enough to help in saving souls. If we could get men excited a little more for their families it would be better. Nothing should move us so strongly as getting men out of the pit. You can't make me believe that all the education we get will do any good in the next world. Men must appreciate God before they seek his love. When we appreciate love we want to return it. I never did know the love of God till I wanted to show it to others.

When we have the love of God, we want to do more than to talk about it. What He has done for me, I want to get Him to do for others. I have a debt I can't ever pay but I want to do something. It was a pleasure for the martyrs to die. I never heard of any grumbling there. There is nothing we will love better than the love of God. When we appreciate salvation we will want to get others saved.

How can we show our interest? I hired three carpenters in Michigan to build me a house. Mary Moon was holding meetings there. It came to me, "Thee can't make it manifested that thee's interested while thee leaves workmen working while thee goes to meeting." I said,

"Let's all go to meeting, I won't hire men that won't go to meeting." They all went and I went, and we got the house done earlier than we had planned.

Some one says, "If serving God keeps me from business, I don't want to do it." There are people in this house keeping others from meetings. In the Bible there is no class of people worse than lying prophets. God's messenger is in the closest place of all. He has got to deal out God's truth. If you had done your duty, there would have been a hundred converted.

A sinner does not appreciate God's love. There is enmity between God and men, hardening the hearts of the people. Only when a man submits to God can he know his love. A little girl at Bloomington sat on the seat. She brought another girl. Rose said, "I've prayed three days for you, now I want you to get converted." They kneeled and the girl was saved. Doesn't it pay to go to work for the Lord? God says go. The church is not to get a big crowd, but to save souls.

God is not ruling everything now. He has not had a government on earth since the days of Israel. He has a kingdom, but no one is in that kingdom, who is not serving. If you think you are saved and you are not anxious for souls, your thinker is out of fix. Any man's thinker is out of fix that is not measuring with this Book.

If you don't believe Moses, you don't believe what Jesus said. "1 Cor. 2: 11, "For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man but the Spirit of God." Faith is the wire from here to glory.

The wisdom of God does not go from the head down, but from the heart up. God loves until a man becomes a rebel, then he is not under the law of God; he has no law. A backslider is a rebel.

God gives us our religion for service. He says, "Go ye into all the world and preach the gospel to every creature." God wants to supply the demand for gospel

ministers; but what a little chance he has to supply this demand.

There never was nor will be a Quaker meeting that does not produce ministers. A meeting that does not produce ministers is not a Quaker meeting. Suppose we all go to preaching, eat what we've got, starve to death and go to glory. It would be an awful thing to go to hell from a Whittier meeting.

I have no faith in death-bed repentance. God will have a tried people. Out of five hundred supposed death-bed repentances, on recovery, one kept the vow saying, "I can do better all my life for this experience." We can't make it manifest that we are on God's side till we do something to prove it. Sinners don't do those things.

The sixth chapter of First Corinthians tells us that God is not judge today, but the saints. God will judge in the last day. Oh my heart goes out after the business men of this town. I'd rather have them saved than to have their weight in gold dollars.

Thursday Afternoon (First Week).

In our ministering for God we want to learn how to treat different cases the same as doctors. They do not give for all cases the same medicine. Hundreds of people know the story, have had their red apple but have thrown it away. At a school-house or where not often heard, the gospel is more gladly received. To one young man I was led to say, "Well, thee go to hell then." He braced up and said, "I won't do it; I'll be a Christian," and he came out on God's side. To one I had to say, "I've no time to fool with thee, go to the islands of the sea."

A lady at Long Lake asked the preacher, "Do you think it is more sinful to use tobacco, than to deny Christ? He sent her searching Romans, sixth chapter. If you mind that you will get along all right. If I am

dead to sin, how can I do sins? If I let sin in again, I must again die unto sin. Christ will destroy sin and if we are not separated from sin, he will destroy us with our sins. How shall we sin when we are separated from sin? Lust and pride of life take us into sin. A boy in a Columbus jail said, "Teach me to live a Christian life." Anybody that can sit in a car, and not jump out of the window, for the pretty things, has sense enough to sit in the car of salvation.

Some teach that the big sinner gets big salvation when he repents. Each gets his cup full. I was a moral man and conscientious. I wouldn't take a million dollars for what I got and for what I have today.

At Knightstown I agreed to pay $1,500 for the church. I said, "What kind of a contract do you want?" They said, "Thy word." I wouldn't dare do anything but my best. My former life was so mean I didn't want to go back to it.

We sit under the shadow of the Almighty, when we are in Christ. We have been buried with him by baptism into death and we have also been raised to newness of life. We are crucified with Christ, that henceforth we shall not live in sin.

If we are dead to sin, we are not going to reach out after it; a corpse isn't looking or reaching for things; it isn't getting offended when kicked all around. A pure heart is not inflammable. A lighted match thrown in a bucket of water goes out, but thrown into a bucket of tow produces a flame.

I was caught in a well once. The water came in, but I was saved because I got into a box lowered for me, and they drew me up.

People want to get clear of the devil the first thing, but the Bible order is to overcome the world, the flesh and the devil. The flesh is not redeemed but subject to corruption. It is purchased but not redeemed. The flesh is not heir now but waiting for redemption of the

body. We have received the promise for the soul, but the body isn't adopted yet. We live in hope of the redemption of the body.

If I reckon myself dead unto sin, God takes note of my reckoning. If I am God's, he will come for me. I don't know how to do without Him. We don't want to disgrace those that we love. In Christ Jesus we have control of our habits and appetites and passions.

Murder is the greatest sin. It is murder to destroy unborn child-life, and a sin for proper people to refuse child bearing.

Anybody that follows the eighth chapter of Romans can live a holy life. No one can defend the position of living a Christian life and sinning. Any one who has the Bible has all the responsibility there is. Ignorance of the law does not excuse.

Isaiah 55: 1, "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat." "Wine and milk"—The sincere milk of the Word, and the wine of the spirit to quicken. If you have had the "milk of the Word," then you can have the stronger meat of the kingdom.

The resurrection topic is called strong meat. I preached my first sermon on that in Canada Yearly Meeting. They had the sincere milk of the Word, and it caused no disturbance.

We must learn how to deal with people, how to disturb them. One night, in New England, I was going from Philadelphia to Boston, I said to a lady, "Let's swap work." She replied, "I don't want you to pray for me." She got troubled. We've got to disturb people to get them changed. If I can disturb people, I know God hasn't left them. We can't better future conditions without disturbing the present.

God always sends a sword, before peace. He is quick to disturb. I was once talking to a young lady and she said, "I don't want to be a Christian, I want to dance."

I said, "I have more fun than thee has." Oh, that enticing, bewitching step of hell! There is as much harm in the social dance as in the social drink.

In our growth in Christ, he does not want us to be babies. We are to be as calves in the stall, making rapid growth. It will be a great relief, when we get big enough to help God take care of the babies.

There is a difference in God giving us something to say, and our studying up something to say. I wish you would learn to be quick. I beseech you to apply to God for the wine of the spirit to quicken your bodies. If I'd consulted my feelings, I would not have come to this meeting. We have an enemy who is watching to catch every chance to defeat us. Disease is in all of us, but disease is not iniquity, but the result of it. Bless God! I have had my body quickened. Let us get things in their right place; let's get to business. There is counterfeiting in this quickening of the body as in other things. If thee eats so many strawberries it makes thee sick, thee must take the consequences.

The spirit may quicken the man who jumps, when he preaches, and it may not. I say, jump when the Lord says jump. There is constraining and restraining. It is as foolish to run ahead as to lag, and the devil is as much pleased with one as the other. All he cares for is to get us to not do the right thing. Will we be quick in God's service? My business is to take criticism. Praise God for criticism of both friend and foe.

If people go beyond the powers that be, they should be brought into subjection. Be in subjection to the church. Be sure you are directed by the Spirit. A man visiting families in a strange community, visited a widow. He said, trying to comfort the woman, "Sister, I can see thy husband leaning over the battlements of heaven." The fact was, he was off with another woman. We corner or get cornered when we talk.

There is nothing so neglected as the study of God's

word. Jesus will come with a shout some day. If some of you don't get your bodies quickened you won't get there with Him.

Thursday Evening (First Week).

I wish I could picture the difference between the saved and the lost. What does it mean to perish? I have seen how it was with me when I was in the pit. I know there are thousands more in the same condition. Any of us who know the forgiveness of sins, can help another. The devil will tell us it is no use to try to help another. Let him do it, that's his business. Can't? For God's sake, hear Him, and learn how to help. That is our business. Faith cometh by hearing. It is our business to make people hear.

When the scoffer tries to compare the church with the world he picks out the worst church member and the best moral man. There are no doubt as great rascals in the church as out of it. The meanest man might be in the church. I have warned and you must. I spoke to a man and warned him three times. He said, "I can take care of myself." I said, "No, thee can't; no man can take care of himself." I went from home and the first letter from my wife said, "He is dead."

The preachers preach every one to heaven. He preached, I have no doubt, that the man found pardon between the saddle stirrup and the ground. Oh, we need a caretaker. I've had His good care for forty years. I don't believe any man has had a better time than I have. Brothers and sisters, won't you help me to save the unsaved? Let's live so that men and women will want to live as we do. If you don't want everybody to be as you are, get right.

There is a difference between churchanity and Christianity. The church says, "We have our services, let the sinners come." Christianity goes out after them.

A lady said, "I went to Africa eleven years ago, but I found I was as mean as the heathen. I came to myself and I said, 'Oh, Lord, take this meanness out of me'." The minster said, "Sister, be careful, he's getting thee tangled," but victory came; Christianity came in.

I went to church at Sodom, near where John Cook lived. There were a lot of rowdies there, and sixteen hounds ready for a fox hunt. I said, "I've had more fun chasing the devil over hills than I ever had fox hunting." I asked them to talk one at a time. News of the meeting had spread eight miles around and many had come for curiosity. The Lord helped me to speak the right things. If we are doing only what a sinner could do, we are not doing Christian work. An old man begged me to stay longer. He said, "Can't you hire him to stay?" They said, "No, he has orders to go to another place." "Well, can't you get his orders changed?" said he.

A minister begged for money. We have no right to ask sinners for money. A Chinaman saw the collectors and he said, "Your Lord must be hard up." At one place some sinners said, "It is our money he wants, not us." They made it up amongst them that they would test me with money. One offered me five dollars, because I was a preacher. I knew nothing of their plan, but I refused the money. The next day the man who offered me the money got saved. He said, "I see it is not my money but me you love."

I worked for other churches. I found preachers quarreling over converts. Get people converted and let them join the church they please.

The love of Christ constraineth us, but the love of business constraineth more people than the love of Christ. I am afraid business men will go to the pit and take their children with them. If men who are so after gold, should be permitted to enter heaven, they would pocket the gold of the streets of the New Jerusalem. If

you care for gold more than for God, look out for the end. "The love of money is the root of all evil."

Christianity will bring you riches untold. It will quicken your mortal bodies. Salvation makes me limber, I can jump ever so far. You can do any kind of work better. "Henceforth know we no man after the flesh." By the spirit we know men. We should know better than to use carnal men in the church. Let not your sympathy run away with your judgment until you let sinners stay in the churches. I have known of people who would keep a man in the church for his money. An infidel once offered a plot of land for a church if they would appoint him one of the trustees. God help us to clean up.

Salvation doesn't come by inches. Have you quit the old things? Are you reconciled to God? When a man is reconciled to God he has power to reconcile others. God has committed to us the word of reconciliation. We are embassadors attending to God's business. The Kingdom of Heaven sends me out, Glory to God! I'm looking to the King of our government to foot my bills. When God fails I quit. How many here are in Christ? I'm embassador for the best government in heaven and earth. Oh, I'm so glad I got out of the pit. I got into the box and they pulled me out. A drunkard in San Francisco talked to me. He had been in the same pit. God convinces people of sin by His instruments, by us.

Friday Afternoon (First Week).

I'll read to you the answer to Thomas Armstrong's prayer. Isa. 62: 1, "For Zion's sake will I not hold my peace. Thou shalt be a crown of glory in the hand of the Lord."

When we become a glory above kings, all young men will want what we have. When we convince the world that we have the best thing, they will want it.

In reaching forward for the glory of his way, we will not look backward. Jesus said, "He that putteth his hand to the plow and looketh back, is not fit for the kingdom." Don't look back to see how others are doing. I am satisfied many look back over the day past. If you have done wrong, the Spirit will teach you. Leave the things that are behind. If I had looked at my seeming failures I should have failed, but I trusted God and went on. In one series of meetings, three times the elders came together to stop me, but I went right on obeying God and he made all things work together for good to me.

We are to do things for Zion's sake. I am not to pray that I may feel better, but for Zion's sake. If I owed this man ten thousand dollars and consumed all I earned upon myself, where would be his profit? If we want pay for all we do, where is Zion's part? I am always glad when I can pay something on Zion's debt. What I owe to the Lord I owe to the church and when I know what He wants me to do, I do it gladly.

The church is the judge now, God will give the final judgment in the last day. The church must judge the world. There are two classes—brothers and worldlings.

A good deal that people call discernment is education. I read the faces of people. God never converted a man but what he marked his face. People are studying more to make money, than to learn God's ways.

The blessings are promised to those who obey God, the woes are for the unfaithful. Each church that does not judge its unruly members has a woe upon it. There is no one to judge such, but the church.

Christ is our intercessor, not our condemner. Judgment has been given to the mother, the church. Not every congregation is a mother, I praise God that Jesus is interceding for us. 1 Cor. 2:15 says, "He that is spiritual judgeth all things." Doesn't this mean Christians? I Cor. 6, is a chapter on judgment by the Christians. The

book of Romans is to sinners and transgressors. Judgment here is committed to the church of Jesus Christ who maketh his angels (servants) spirits, and his ministers a flame of fire. We shall crown him Lord of all while sinners prostrate fall. Hypocrites are not to judge. God does not work on people's hearts except by his people. If the beam is not out of my eye, how can I take the mote out of my brother's eye? If people have not confidence in us, let's live so they will have. We want to have interest in sinners. There are terms with God that must be entered into. Tom, Dick and Harry can not pick up this religion, but only those who enter into the terms of it.

A man can live as easy here in this holy kingdom as in heaven, but God's going to be mighty particular who he lets into his kingdom, for he had to put one out once. I Cor. 3, speaks of the carnal minded, who walk as men.

When people get saved they quit running after preachers and go to Jesus for counsel. When we plant and the church waters, God will give the increase, and we will not have to ship members in from the East.

We, the church, have the mind of Christ. I've known the church to yield many sheaves. The church is the bride, the mother. A woman that will run off after every fool thing, doesn't deserve a husband. The church that runs off after every fool thing, is not true and doesn't deserve the name.

We are too often found trying to build up the church with worldlings. If we had a church of only five live Christians, we could do a work for God. We are not to work to see our friends or our relatives come into the church; but we are to work for God's glory; live and die for Jesus. As He has laid down His life for us, we ought to lay down our lives for the brethren. You can't live a Christian life and have your associations with ungodly

people. God can't convict sinners, till the church convicts sinners. We must be clean handed.

A man that can't control his own family can't control a church. A man who can't control his own family has no business with an office in the church. "If a man know not how to rule his own house, how shall he take care of the church of God"? 1 Tim. 3:5. So long as our members go to the skating rink, we can't raise the morals and standard of our people higher than the skating rink.

How do you spend your evenings? Do the mothers and fathers talk to the children of God's goodness? Because we talked of God's goodness to us, Oliver was converted. If we can't leave a dollar behind for our children, we can leave the conviction that we never failed to do our duty. The devil may say to your boy, "You can't do so and so," and he can say, "Yes I can. Father could and I can." Our dying testimony can be that the Lord has power to keep faithful those who trust in Him.

Friday Evening (First Week).

Prayer—"We thank thee dear Heavenly Father for thy presence with us tonight. Teach our hands to fight and our fingers to war for thee, for Jesus' sake, Amen."

We can't have a successful church without each member feeling the responsibility. We must all engage in the fight. My parents began taking me to meeting when I was very young. I am told they took me to Quarterly Meeting when I was three months old. One must make a beginning in the right direction. When I was born into the kingdom, I made a few rules. One was to always speak for Jesus unless the Lord said, be still.

A man came sixteen miles once, to tell me not to read the Bible too much. "Keep silence oh isles and let the people speak." So many people won't speak for the Lord. At Monrovia I offered ten dollars to the Christian who

had never spoken or prayed in church. Let us follow a new way. God hates those who do neither good nor evil, those luke-warm. Heaven and hell are opposite points. The longer you travel toward hell, the harder it will be to get to heaven. I've traveled toward hell; I've been in sight of it; I know. I wish you would take God's word. May the God of Heaven help us all to be witnesses for Him. We have the heathen around us in this country. That woman with a pug dog and not a baby, is a heathen. We have horse worshipers. I would we would show our gods, and leave them.

"Thou man, worm, with eyes turned down, I will make thee to be a sharp threshing instrument," says the Lord, by the prophet Isaiah. People, now-a-days, don't want us to be sharp threshing instruments. They want us to be slick and smooth. "When the poor and needy want water I will open rivers and high places," said God. We must live so people will know he is God. If we can't convince people that the Lord is God, we had as well give up our religion. We have so much sympathy with the enemy, we dare not attack him. With Psalms 126, "We are like them that dream," to our fellows. But the sinner has no right to laugh; the saint has. A Philadelphia man took me to task for laughing so much. I said, "If thee had religion thee could laugh too, it is always in order to the saved; bless the Lord! It would be sacrilegious for thee to laugh unless thee has more religion."

It is a sin for people not to praise the Lord. "Thy praise shall continually be in my mouth." Get to praising the Lord. If we are in the will of the Lord we can hear His voice as well when we are laughing and cutting up as at any other time. I have been permitted to cast the devil out of people, just after I had been cutting up. Keep telling His praises.

A horse shipper came to my meetings. He said, "I'm no talker." I said, "If thee was as full of the Holy Ghost as thee is of horses thee'd talk it." Praise is

vocal service. Add to His glory and He will add to thy blessing. Is carrying chicken broth praising God? If so, any infidel can praise the Lord. With the lips we praise the Lord because of His wonderful salvation.

The best government is not that of the United States, but of the Kingdom of God. Man's first duty is to his God. He should not ask the Lord to help him behave himself. He should make himself behave himself. I have to make Kenworthy behave himself and if I can manage him, I can get along with any one. God wants His work done according to His own will, through our willing surrender to Him. We must convince men that God is God, by our obedience to His will. Joseph Arnold had a conviction that the Lord had called him to a certain field, and though sick in bed, he asked for his minute to travel. He got better and went.

The Lord is greater than circumstances.

Saturday Afternoon (First Week).

Psalms 1—"Blessed are they that walk not in the counsel of the ungodly." Father says, "Take advice of those who know." Why take advice of people who are not Christians? Every man who lives without God is an ungodly man.

If our Christian people had done for the poor as they should have, there would have been no need of secret societies. We are too easy in our religion, we give up too easy. It takes a fuss or a race or something else to push us on to victory. If "Blessed are they that walk not," then cursed is the man that walks in the counsel of the ungodly.

He who delights in the law of the Lord, in His judgments and knowledge, is also blessed. "He shall be like a tree planted by the river of waters, and whatsoever he

doeth shall prosper." God will never have His way while ungodly men have rule in church offices.

"Oh how I love Thy law. I will meditate on it day and night." We ought to study God's law. By keeping His commandments we shall be wiser than our enemies. If we get in earnest, God gets in earnest. There is great advantage to those who obey God; none can stand before them. It is strange to me, that people get tired of serving the Lord. Think what great things He can do with one man who obeys Him. He has made arrangement for our knowing His will. We are responsible now. Some say, more knowledge more responsibility. We are responsible for what we do not know.

God is interested in our business. A man can do any kind of honest work to the glory of God. There is nothing discouraging in this. My business is to do the will of my Lord.

"The law of the Lord (doctrine) is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever."

Do I want the possibilities of the gospel enough to follow the commands? I've learned enough in these meetings to pay *me*. I don't believe in getting behind. A Christian man doesn't run business ahead nor religion ahead. Ignorance is no excuse under heaven, for not being a Christian, for not knowing. Laziness stands in the way. I'm going to the limit of my opportunities for God. If I could only see Zion prosper! Our walls are broken down and we can't keep people in nor out.

I spoke to a man one Sunday morning as he was going to salt his colts. He said, "I always salt them on Sunday morning." I said, "But maybe they are not there." "O yes," he replied, "I am sure they are there, for the fence is all good." I said, "Where are your children this morn-

ing, fishing?" He replied, "Why, I don't know." If we would take as much care of our children as we do of our colts and calves we'd have them saved. Every man in this town has a god, but not the same one. We pray to a variety of lords. "But he that knoweth my will and doeth it shall be saved," says the God of heaven.

Are we loving money more than sinners? How many of us are wasting our goods? God exalts those who honor Him. We must get iniquity out of the camp. Let us harness up and save one in this meeting, to help honor Him here. Unless we magnify the Lord, hundreds in Whittier will be lost. Friends, help me to exalt the Lord. You are mixed up so you can't tell where you are. I'll risk any poor sinner that will look up. I think anybody that can't do as well as I, should be ashamed to criticise.

The college can't live without the church. No organization is ahead of the church. If you do not learn, you are not in the road of exaltation of the Lord of heaven. Everything good in the world comes from the Lord. Psalms 37 says, "Fret not thyself because of evil doers." I quit fretting, but tend to my own business. It is foolish to fret about what we can help and also foolish to fret about what we can not help.

There is no way to have a live church in the church-house, but to have a live church in the homes. You can't find a rich man in California, who hasn't Jesus, that is happy. "Delight thyself in the Lord." Is there any one, not a Christian, in this audience that has the desire of his heart? [None arose] How many Christians have the desire of their hearts? [All arose].

By our testimony and living, we convince people of the salvation of God. Quit running after men and get established in Christ. Don't fool away your salvation till you get something better. An infidel said, "You are fooling away your time. God will save everybody." Every fellow that don't know where he is going is lost.

All reasoning of men that contradicts this Book, is from

the pit. It is a sin and curse to argue on the side you don't believe. There is no knowledge that helps a man's judgment like religion.

If we work as hard for God as for our stores and colleges, we would build up Zion's walls. I know I enjoy myself better than any sinner in Whittier. There are more people being drowned with fun than with whiskey. "Delight thyself in the Lord and He shall give thee the desire of thy heart."

Saturday Evening (First Week).

An old Friend once ran out of meeting because there was singing. I said, "Thee won't stay half an hour in heaven till thee hears singing."

If it wasn't for the glory of God, we wouldn't be worth saving. David set his affections for the house of God. We breathe for the support of physical life. We praise God for the life of the spirit within. If my affections were on things of this world, I wouldn't come to California. I don't want anything under heaven that God don't want me to have. I have been offered land, and houses, and money, if I would do such and such things, much worldly possessions, but Father didn't want me to have those things. Is a preacher willing to go from a two hundred salary to a four hundred one? But it seems hard to go from a four hundred to a two hundred salary. And what of the man who travels for God when trade is low. It is our business to mind God.

In one meeting there were two of us preachers. The first man had spoken, then I arose, but I had nothing to say. I stood a good bit, and people laughed. It was none of my business. Then I gave the thought of the elder.

Near Thorntown, the Lord told me to go to a schoolhouse close by and talk. That night there was a debating school in session, but I said, "I'll go anyway." Brother

Willis talked to the secretary of the debating club, saying I was a peculiar man. Thinking they would have something new, they sent for me to come, and listen to their program and then speak at its close. I said I'd stay at a house near until they were ready for me. I went when they called me, and had a powerful meeting.

People make excuses to the call of God. They say, "They won't have confidence in me." Do it in the name of the Lord Jesus. Don't go in the name of a jug of milk. There is no place under heaven so fit to me as the Lord's house. The Lord means for us to live on the fat of the land. Since I have been a Christian my table has been full. I know what it is to eat shorts bread made with water, and to do without tobacco two years because I hadn't the money to buy it.

The Bible says, "The young lions do lack and suffer hunger, but they that trust in the Lord shall not want any good thing." I've never had to eat corn bread since I became a Christian, and the tobacco, I don't want.

A man that is stingy with money for the Lord, isn't a Christian. I have known of men walking the floor, because they hated to give to the Lord's work. A man once wouldn't give five dollars to Mexico Mission, when the Lord asked him to, but gave it to me. I was led to give that same money to Mexico, not knowing conditions. I'd rather be an infidel than live a half way Christian, with the Lord pulling and the devil shouting.

When I got into Canaan, God sent the Holy Spirit before me to make the way. I'd rather live unpopular and go to heaven than go to hell with the multitude. "Both riches and honor come from Thee O God." Of God's own, have I given him. All is the Lord's. If God could save me, I can recommend His salvation to everybody.

I knew a man who was too busy making money to go to mid-week meeting. He left $25,000 apiece to his children and $100,000 to some of them—but his children all went to the bad.

When you get your affections set on the love of God, men nor devils can't hinder. When a woman marries a man and she loves another about as well, there is hard living. I warned a man from getting married. I said, "So many quarrel." He replied, "I will live with Jennie if all others quarrel."

God should be first in our affections.

Sunday Morning (Second Week).

"What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8: 36). Some think that all fare alike in heaven, but that is a mistake. Yet I do not believe there are degrees in heaven any more than in California. We have, what we make arrangements for. What we desire, we work for, and what we work for, we receive. If I work for this life only, I have nothing in heaven. If I keep on sinning and repenting I have no credit in heaven.

Some have no use for the first three chapters of the Bible, but I can hardly preach without them. God created man and then gave him a helpmate which proved his ruin. She was the first thing that thwarted God's plan. He created millions of worlds, maybe, but he wanted something to glorify himself. He created all animal life, but he glories more in man than all else, for he created him for his own purpose.

To Adam and Eve he gave a law, but they transgressed that law, bringing themselves and every child to be born, under the curse of a broken law. Thus there came enmity between good and evil, as shown by the sacrifices of Cain and Abel. Man inclined toward evil continually. The thoughts of man are evil continually. He cannot be cultivated into a new birth.

After the fall, woman took the place of a servant, and she remains a servant in every nation where Christ is

unknown. But through woman was brought also deliverance from sin. Man had nothing to do with the bringing of Christ. Woman was also permitted to be the first to receive the commission to tell the story of the risen Savior. Woman has a peculiar part in the ministry to save the world. She loves her children more than a father does. She can endure more. In New York City, a boy brought disgrace to his family. His father drove him away, though his mother clung to him.

A mother saw a sick boy on the street who wanted to work for his board. She took him in. The father said "No." When he recovered, he said, "I feel that I'm in mother's room, but I'm not worthy." She said, "A mother's love gives it to you." A woman with a heart full of love can win men to Jesus better than a man can. We used to have women on the platform side by side with men preachers.

Enoch walked with God, but we have no account of his having any converts. God said He would destroy all flesh. He wanted some one He could depend upon. God spared Noah and his family, but destroyed all others. If Noah could have looked out upon the dangers around he would have got scared, but God provided only one window and that toward heaven. But Noah failed God. He planted a vineyard, made wine and got drunk.

God spoke to Abraham, took him out by himself, though Abraham made a mistake by taking Lot with him. God talked with Abraham, who walked a perfect life before Him. He multiplied his seed for his own glory. God didn't talk with Isaac, but did with Jacob. Tom Paine says, "Jacob lied," but Jacob had no law but that of his mother.

God gave a law to Moses but not to Jacob or Joseph. Moses talked to the children of Israel, but they were never ready to go out of Egypt till the Egyptians were slain, one in each home, though none among the Is-

raelites. Up to Canaan they went. Some said, "We can't go in." Only those who believed went in.

When Samuel became judge, they clamored for a king. They took the government out of God's hands. All the old chosen ones failed. Before Jesus was crucified He prayed, "Thy kingdom come." A new kingdom *did* come. On the day of Pentecost it was fully established. The law of conscience was superseded by the law of God written in the heart, and in the Bible. Now we must take this law to the sinners. There are now two governments, God's and Satan's. They war against each other. The devil has ten cranks to God's one. I belong to God's kingdom. I'm his crank. As Ananias and Saphira, every one who says "I'm consecrated to God," and don't hold to that consecration, will die. They kept back part of the price, lied to the Holy Ghost, and died. We, if we do not keep our covenant, will die spiritually.

Stephen died but looked up to God in confidence. Ye are a chosen generation. Do you belong to the Holy Nation? No man in the kingdom of nature can live holy. No one is in the Holy Kingdom but holy people. Some say no man can live a holy life. I have no mercy on the man who says he can't live a holy life. We are on trial here. If we havn't minded the Lord in life, he'll not take us to heaven. He says, "I will have a tried people." Some ask about children; all unaccountable children who die go sweeping through the gates, because Christ has paid their penalty and only sin can bring new condemnation.

We are priests in that Holy Nation. Each priest has something to offer to God. I used to stammer very much, but when I got saved, and gave God my voice He took the stammer out of it.

Many a poor slave is eating a dry crust when he might be free and at the Lord's table, singing, "The Lord is my shepherd, I shall not want."

"He's building a mansion for me over there." The mansion will be of the material I send up. Who are you working for? Do you work ten hours for the Lord and do chores at home? Men often work ten hours for themselves and don't even do chores for the Lord. Sanctification takes the devilish nature out and puts the Holy Spirit in. When we give all *He* gives all.

I heard of a low-down man who gave over all he had, self and all, for salvation. The man prayed, "Oh, Lord, I don't know what to do, but I give myself for what You've got." He was saved.

The devil wants your children to train them for hell. While you are sinful, you can't get your children into the right way. A boy said all his companions were going to hell and he didn't want to leave them, but when he was kicked by a horse, he was afraid to die.

A woman of my acquaintance lay in bed seven years because she wouldn't humble herself under the mighty hand of God. A person had better give up all than lose his own soul. I'd rather lose my head today than to disgrace the grace of God. It is sufficient for all things; I have proved it so in a forty years's (now fifty) walk with God.

Some are fearing I will wear out. You needn't be worried about me. I feel as fresh as a boy. I sleep like a baby. I make brooms during the forenoon, then take a nap, and am ready for afternoon and evening. People don't get tired telling what they know. They wear out only when trying to tell something they don't know.

Sunday Evening (Second Week).

Two things you'll all agree to. It don't take much to make us believe a thing we want to believe, but it is hard to make us believe a thing we don't want to believe.

The world at large has a distaste to holiness, yet all agree that without holiness no man shall see the Lord. Why not accept this testimony? Men turn the Bible over and over to find its teachings.

At one meeting, men by the score, received sanctification. The minister was angry, for the people would believe what he didn't want them to. He said," Show it to me in the Bible." I said, "You must get it in your own heart first." Carnal men are waiting to see it first in people and in the Bible. The first holy man you see will be yourself, for the carnal mind can not see it. People don't understand conversion until they have it themselves. No one understands about it until he understands *it*. His cry is show it to me in the Bible. I said, "Try it anyhow." The preacher went to the altar and about twenty of his people flocked around him and prayed. He received it by faith and afterward said, that now he can't find a chapter that does not teach sanctification.

It is not what another does that affects your condition, but what you do yourself. Better get saved now. Satan wants to keep you looking at others. If I should ask you if you believe a man can be saved without holiness, you would say, "No." Mercy and obedience are coupled together.

A lady in Carmel came to our home. She said, "I wish thee was where I could see thee. I have heard people say thee leads souls to Christ. I don't like thee but I want to find Christ." I said, "If thee'll mind what I say thee'll find Him." She did. She knelt and prayed and found Him. Then she said, "Thank God, Amos, I now live where thee does."

A grandfather in Howard County, a conservative Friend, told his daughter to pay no attention to me, for he had heard that I had stolen two horses. The lady said, "Well grandpa, I prayed God to send a message to my soul, and if he sends the message by a horse thief I don't care."

At Traverse City, Michigan, they put a barrel over a spring of water and hung a rusty tin cup on it, and men quenched their thirst, but they thirsted again. Thank God for that living water, He gives, that quenches our soul thirst.

When you shut up your ears to God's messenger, you shut out Jesus. "Blessed is he that cometh in the name of the Lord." I praise the Lord for this testimony. Oh the advantages of Christian life, but none can claim these but his saints. "Grace be unto you," favor and peace. When God gives peace, neither men nor devils can disturb it. Peace we want. Praise God we have peace.

God makes no mistakes. The devil is counterfeiting everything the Lord does. I got a counterfeit once. It passed current but wouldn't be accepted at the bank. Holiness counterfeits pass people, but they won't pass in the bank of heaven. I have always been concerned that my bill shall stand the test of heaven.

The more education a man has the more he needs the power of God. The wisdom and teaching of all the prophets combined are found in Christ. We need all the spiritual gifts, that we may conquer the world, the flesh and the devil. In the armor of God there is no piece for the protection of the back. We are expected to go forward. We have all spiritual blessings within our reach.

In God's Holy Nation, there is no person except those who have been made new creatures. Old things have passed away and all things are new. All the old furniture is left behind. "His grace is sufficient"; I have found it so. Once when I went into Wisconsin to visit the Friends at Ironton Monthly Meeting, I had to get off the train at Mauston, twenty-two miles from that place. I had to go by stage through the thick forest. The stage men were armed, for they told me men were often held up in those woods. They stopped at cabins along the way for liquor, or at hop-houses, for they were a rough set. The driver asked me if I had weapons. I

said, "No, but I have on the armor of God, and I am not afraid." He said, "If all preachers would do as you do, I'd be a Christian."

The secrets of God are revealed only to those who take His name. When I asked Phebe to become my wife, if she had been unwilling or ashamed to take my name, she never would have become my wife. If you can't take the name and position of a Christian, instead of that of sinner, you can not expect to be joined to Christ. God has predestinated that all his saints shall be saved. No one can inherit God's property until he becomes an Heir. In Jesus Christ there is something for each heir, God's power, wisdom, and understanding. Christ is His only begotten Son—His heir. Have you been adopted? Jesus is Heir of all things of His Father, and we by being adopted into His family, become joint heirs with Jesus Christ.

A certain man by the intercession of Willie, adopted Eddie. If we count ourselves unworthy, and will not be adopted, God can but cast us off. God wants us as His children, to do a good job. Praise God I am a learner. He wants us to be a praise to his grace. Many professed Christians are a disgrace to the grace of God. I had rather lose my head tonight, than be a disgrace to the grace of God.

Our Heavenly Father has promised that they that trust in Him shall not want any good thing. If you find me a Christian that wants for anything, I'll burn my Bible and quit. Thousands are poor today because they don't do God's will. I told a man not to oppose his wife's ministry or he'd lose his property. There is no safe place for money or life but in Jesus Christ. He wants us to live to the praise of His glory. I exhort you as one who loves you. Open the door and let Him in. Accept the offering on the cross made for you.

Monday Afternoon (Second Week).

The Lord hath done great things for me whereof I am glad. When will we get the heathen to say this? My shop-mate came seeking. He said, "I want something to do for me, what something has done for Amos."

I was in the light this forenoon but now as I entered this house, the burden was rolled upon me. There is so little power in our work. Jeremiah cried, "My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed they out cisterns, broken cisterns, that can hold no water." I want our people to awaken. Oh the people are being lost. Pray that we may be aroused. Isaac Stedom prayed, "Oh Lord baptize me into the condition of the damned," and the Lord answered. Isaac cried three hours in agony, worse, he said, than when he was lost. There is coming a day when God will rule as with a rod of iron. Oh that the people would come to Him. The carelessness and indifference will damn many a soul. Let us not be luke-warm but hot. There is no use of our getting children converted if we are too busy to take care of them. God can't use us as long as we love our work, more than His work. One prayed, "Oh Lord, I love Thee." The preacher stopped him there and said, "Better than thy work?" We have no time for Christian work. We will have time to die.

A mother said, "No I can't surrender till the girls are grown, for I know I will have to preach." It isn't safe to put God off. The Lord wanted us to move to Columbus. Some Friends wrote, "If you can live on air and water come, but if you must have bread and butter, better stay where you are." I said, "That's as good as I expected from men, but God can do more." God provided for us and we came away with $2,100.

Psalms 102: 13-15. "Thou shalt arise and have mercy upon Zion—for thy servants take pleasure in her stones —So the heathen shall fear the name of the Lord." I

was never much of a hand to talk till I got to talking on religion. I went one night as a spectator to a Salvation Army meeting, but I was not long a spectator. I was one of them. I always take part in a religious meeting. We never reap any more than we sow, and we reap what we sow. If we sow and plow enough we will never need a revival.

I believe in the Spirit moving us to speak. I wish we could learn the difference between baptized for sinners and being tempted of Satan. If I couldn't be baptized for sinners, until I feel like a lost sinner, I'd be discouraged. There is a difference between baptism for sinners and condemnation. Psalms 32 says, "Blessed is the man whose transgressions is covered." If the Lord is our hiding place we will understand His wishes. When Charley was a little fellow, I motioned to him and he understood that I wanted some water. When I went with a friend to meeting he said, "Every tone of that bell sends sensations of dread to my heart," while to me it sent sensations of joy.

Don't wait for Friends to approve. A sense of need, a spirit of prayer, the Bible, should be our guides. Let us throw our traditions to the dust, and come to the Bible. We want to believe in Jesus and see. If you follow the Lord and do the Master's work, you will have God's approval. God is not so particular as we about the kind of a servant; he only wishes us to be willing and faithful; not as a horse that has no understanding.

Here are two tests for our doings. If the deed is by the way of self exaltation leave it; if it lies in the way of humiliation do it. I'm going from Calvary. Let's leave the cross behind and work for the Lord. "Shout for joy ye upright in heart." I gave myself to God on Saturday. Sunday p. m. I repeated a text of Scripture. At meeting Thursday I spoke forty-five minutes. Sabbath following I spoke one hour and the next Sabbath I spoke two hours and God blessed the overflow.

John Howard could preach the same sermon every year and make people cry. Preach and sing with energy. Your singing tonight wouldn't scare a cat. The athletes use their members.

At a select meeting I was once led to say, "What has been said is good, but one of you has a devil. God is testing. I'll never do anything here until the devil is cast out." I delivered my message to the elders. Phebe said she felt her hair rise up on her head, and I didn't blame her. I wish the church at Whittier was in subjection to the Lord as the Lord is in subjection to her.

One night I went to a school-house for meeting. I felt tied down. Benedict Macy's lard and hams had been stolen. I spoke to the one who had stolen them. Oh the burden! No matter how you feel, live by faith. Feeling is good, but you can't live by it. It is always reasonable to follow the Lord. If you have baptism on a certain line, go on it. If you don't feel like you had any religion, learn how to put it to use. Walk by faith. Don't depend on feeling. Some will say, "Oh I want to do, but I don't know how." Only iniquity severs us from God. If you have bad feelings, find the reason.

But some will say, "I am afraid my friend won't understand. I'm afraid he will be angry at me if I speak to him about his soul." I'd rather make a man mad every day for three months than to let him go to the pit. I told a man once, "Thee's a poor damned soul going to hell." He got mad but later was led to conversion.

You can accomplish things for God, if you will follow His leading. In Iowa, a young woman got religion. She went sixty miles, got off the cars and went to work. Soon she had sixty members and was acting pastor of the flock.

Wife and I went to Michigan to hold meetings Phebe was not able to attend the first week. Another minister attended. I spoke. The preacher contradicted me. People were mad. I appointed two other meetings and God gave victory.

I used to preach to men with no arms or no legs or no eyes or no hands. They were helpless as babies because they had not learned to use their members. So in the church, we find men helpless because they don't use what God has given them. "One man living in the power of the Spirit can shake the country for ten miles around." We should be earth-quakers for God. Some one has got hold of the wrench and turned us too tight. Some try to make the narrow way a little concave so law-sinners can slip through.

If you haven't got overcoming religion, it isn't the true kind. If you want to drive your children away from church, criticize the minister, at the dinner table. Johnnie hadn't been converted a week till he sent word, "Tell Amos I'm a father in Israel."

I don't profess to know always what the Lord means, but I give duty the benefit of the doubt. Find out what the Lord wants you to do. He'll take care of the results. An Epicopalian woman came to me asking me to teach her to pray like my wife prays. I taught her. She called breakfast fifteen minutes earlier and had family prayer. As a result, her seven sons and husband were all converted.

Judge any duty by the motive. If it is prompted by selfishness, let it go. If it is for the good of others, go ahead, remembering the Lord giveth the increase.

Monday Evening (Second Week).

We must help answer our own prayers. I am satisfied silent prayer won't do when vocal prayer can do what the Lord calls for. Praying to the floor does not amount to much. Let's speak so we can be heard.

It is pretty hard to reconcile the Bible with our own experiences. The testimony of one who has not broken his vows is better than that of ten who have broken their

vows. Use all the liberty God gives you. Keep your freedom on the vow you make. If the devil fails to tie you, let him know you can beat him and he can't do his best. Praise the Lord that I ever made a vow. I'm determined the devil shall not get behind my vow. When I make a vow to him, I am His boy. It is father's and mother's place to take care of me.

The word of the Lord shall have free course before the Spirit. It sometimes comes as a rebuke. Three English ministers were in a meeting in Canada. I had a message. I prayed, "Lord, make a chance." The Lord said, "Jump for thy chance." I obeyed and spoke an hour and a half. The men confessed, "Thee had a message." I had tidings. They had none. God is just and will stand up for His children. We need examples. Remember the man who began to build the tower and could not complete it.

God wants us to be pillars that will stand. It's no use for God to give work to do if the church won't do it. What have we to meet? We don't know. If thee gives up to the Lord, there will be a racket at thy house. A woman brought me a letter. Her husband objected to her serving the Lord. Nobody objects to half-way Christians, but ninety-nine out of every hundred true Christians kick up a fuss. We are not ready to live for Him until we are ready to die for Him. Don't make a vow unless you mean to keep it. God's covenant with man never changed. The covenant God made for man through Christ will be kept. If a man does the best he knows he will be saved. God does not want any rebels in his army. A man on Smithfield Hill said, "I can capture it myself." The army came onto the hill and met him and made him tell where were the best horses and the best homes and ford. Don't boast what you can do. There is only one reason we are hampered, we don't use the gifts. A man's gift makes room for him. For God's sake, and for humanity's sake give up all; do your best.

In a meeting, I went to a young man and had him to feel of my coat. He had said, "I'd be a preacher if I could get the *right kind of cloth.*" Do what the Lord says whether you understand or not. In a meeting we lose by being too slow. The ministers and elders all say this.

At Walnut Ridge I said, "All babes in Christ, hands up!" All hands went up but Micaja Binford's. What can we do with a lot of babies that have to be fed and dandled? We want strong men, and the gospel in its fullness. But I have never heard it, nor preached it. There are different grades in churches. Knowledge is power. If we knew our power in Jesus Christ, we could do immensely more than we are doing. We need to pray, "Forgive us and the iniquity of our fathers."

Examples are wrong. A man stole saw logs and sold them for lumber. A chicken thief was once recorded a minister. I said, "Shall we run this meeting or let the corners run it. Plans are laid outside this meeting to run it." At Westfield I said, "There is a man in this house who if he had his just dues, would be in jail." Four Friends, Free Masons, planned to free a guilty man. The Lord showed me the plan and I told it. Ungodly sympathy is the worst kind. God wants a clean people.

A large committee was appointed, at a certain Yearly Meeting, to time the meeting. Mary Rogers and Esther Frame were holding the meeting. A Friend by nod of an ungodly elder, dismissed the meeting. We found fourteen on the street corner crying. We prayed there. I asked for a meeting. "Yes, but we time it," they said. I asked them to stop me when they thought I had preached long enough, but they did not stop me. If you get a budget from God, people don't want to carry it.

It is no light thing for you to make a vow with God who sealed His vow with His own blood. We must seal our vow with our blood. I did it from the ditch bank and I'd spill my blood rather than break my vow.

Ananias and Sophira said they gave up all for the new kingdom. Every man and woman that says and does not, lies to the Holy Ghost. That is death. Say "I will" and do it.

The devil overdoes himself sometimes. A man said to his wife, "If you go to prayer-meeting, I'll shoot you." He pointed the gun. She put the hammer down and got him on his knees in repentance. It takes extremes to balance the slowness of others. Will we build the tower or will we stop and be a laughing-stock?

You don't walk the narrow way with Jesus. The narrow way is the lane that leads to Jesus, to the broad pastures, everything with blessings. We can't measure religious things with temporal things. The modest natural, hinders you from going first. The enemy don't want you to be ready. We are an army, not a polite lady-club. The first in, is the first blessed.

Tuesday Afternoon (Second Week).

A true servant of God does not wait for full endorsement of men, when God gives him a message for the people. I read of a man who was called to preach in a certain place, but instead of going there he paid his fare to Joppa. Men are often waiting for more experience. This man had his experience and then he was willing to give the alarm. But it is better to obey God when he calls. If he says alarm the people, we should have alarm in our voices. Jonah alarmed the people.

God wants us to be natural in his kingdom. If a man walks down the street saying fire, fire, (faintly) no one believes him, no one is alarmed; but if the man rushes out exclaiming fire! fire! (vehemently) people believe him and escape. When we moved to Newberg, Oregon, Phebe took sick in a few days—very sick in the night. I dressed and went for the doctor who was sleeping in his

tent. I alarmed him; he believed me and acted. We don't alarm people because we don't believe, and if we don't believe, the other man will not believe either.

There is a big difference between assenting to the Bible, and believing the Bible. If a man does not do his duty, that is a sign of his unbelief. A man who lives right will talk right. People know when a man is living right, and believe him. James 3: 1-2 says, "My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend in all. If any man offend not in word, the same is a perfect man and able also to bridle the whole body." If we can only get our tougues fixed right with the Lord we can live right, but the tongue is an unruly member. The horse can be guided by bit and bridle; the great ship, in the fierce wind, can be turned about with a very small helm, but the tongue no man can tame. "The tongue is a fire, a world of iniquity, and behold how great a matter a little fire kindleth."

No man can tame the tongue, but God can. "Out of the abundance of the heart the mouth speaketh." God can change the hearts of men. It will do me no good in the last day if I have said nice things, and have not overcome the world, the flesh, and the devil. The tongue will be guided by the heart. If God gives us alarm for sinners, the tongue will speak it out.

There was a man attending my meetings who was always apologizing for my rough speech. Cornelius didn't believe as I did. I said, "I don't want people to pull the thorns out of my cushions and put in feathers for sinners to sit upon." Cornelius saw the point and in a meeting when I called for those who wanted to be converted he arose and said, "Children get excited enough to meet Amos; I will go too." His seven children all went to the altar. Our voices get the tremble when we see sinners going to hell. If a Christian profession that don't talk for the Lord is floating about, it is not doing much

good. The voice must get a touch of earnestness if we believe what we profess. Prayer on the seat, don't reach heaven if it is only with the tongue.

When I held meetings at Damascus, a committee came to see if they couldn't improve my prayers, but I had to pray what was in my heart.

If we live for God, we have to put away our iniquity, or evil tongue, and our support of worldly things. We can't keep up the devil's work with our money. When people get saved they don't want secret societies. A man converted went again to the saloon. He said, "That is no place for me now."

When you get the wolf of hell out of your heart and have put into it the lamb of salvation, you don't feed the lamb with the same food you did the wolf.

"Out of the same mouth proceedeth blessing and cursing—these things ought not to be." No fountain sends forth salt and fresh water.

You can deceive some people but not the true Christians. Men can put it all on the outside but they can't deceive God. Your dead, easy, lifeless way is only helping the devil. The devil has got to get scared or he won't leave us.

In New England, we had a hard battle with the devil five hours. In Minnesota they turned an old man over to Amos Kenworthy's God. God can conquer. God help me that the sword of the Spirit may send a sword to every heart.

The devil has got his stakes set that we shall go no farther. You are afraid to throw your power into your voice. Your lungs are so weak in meeting, you can't speak, but you can speak loud enough to your horses when you go out.

Let us get to business for God. If we'd all get on fire for God we'd scare the devil.

As James Bailey invited me to go to church with him, I saw the vision of the devil lying on the door-step outside.

I commented, "Easy work with the devil outside," but the Spirit said, "There are enough imps inside to run the meeting." Let's change our position or the devil will have a victory.

What is our doctrine? At one place, I preached the first time one and a half hours on doctrine by the revelation of the Lord.

Suppose a sick child lay in each family nearing death, wouldn't we be doing things for its recovery? A sinner is in each household, a sin sick soul, and shall we not rouse to its salvation?

It will be too late to wring your hands for your husbands when they have gone to hell. Help us to take all the cushions out from under sinners. While so easy, you can't have the Holy Ghost. Get your ears tipped with salvation. If the truth grates on your ears, get the grates taken out of your ears. God means business here but the devil means to stop it.

When I got religion I quit loafing and my foolish notions. There is more show than worship in our churches. It is a great mistake to draw people to church by entertainments.

The truth is what people want, what people are hungering for. I feel better now since I have told the truth. I'm glad my tongue is fast at one end—steady, God saved us to talk of his goodness. Unless he says be still, you talk. We are all shepherds to help save and house the lost sheep. God give us the power!

Tuesday Evening (Second Week).

If a hard thing comes to us, let us do it and get killed. We can find killing jobs all the time. If we want to die out to self, God will furnish the means.

Romans 2:1 teaches that we should not take liberties that we will not allow in others. The Lord has shown me the condition of many people. At Winchester, Ran-

dolph County, Indiana, I was moved to say, "Come to me after meeting and I will show you your conditions." In many places I have been led to show people their conditions.

Two men made a wager that they could sit beside the head of the meeting. I said to them, "Sit down there. We can't allow the devil to have a place of honor in this meeting." God is no respecter of persons; these gifts are for the church. This discerning spirit we should all have. Jesus never sent out a minister that hadn't the spirit of prophecy.

If God can't trust us here, he won't take us to heaven. I'd rather live on corn bread and water and go without shoes, than to let one soul go to the pit. Too many people are living on past experience instead of on God. We want to put religion first. No one can describe God's anxiety to get us into the place where he can use us. If we are anxious, can't we come to God's ways? Are we afraid to break loose and let God use us? Let us try to find out what is the matter; there is a barrier between us and God. We must get the connection with God. I wish He would wake us up. If we today had the light we had when we were saved, we'd set things on fire for God!

We hear much of culture. One has true culture that glorifies the Lord. If we were offering a basket of fruit to our governor and it had as many black spots on it as times we have been unfaithful the past year, would it be acceptable? We can't offer to the Lord an acceptable offering when we are not being faithful.

I met a Catholic man who had a very heavy heart. He was troubled on account of his sins, but he hadn't enough money to pay a priest for confession. I said, "Go up to that log yonder and meet Jesus. Tell all your sins to Him." He went and returned rejoicing. Our offering is not acceptable! Oh what is the matter? "He that hath my commandments and keepeth them, he it is that loveth

me." The worst thing a preacher can do is to make people believe they are loving God when they are not. When the Lord calls, I never consider circumstances, yet I have never got on the cars without money to pay my fare. We need the fire of God. When shavings won't burn, something's the matter.

I preached, "A wolf in sheep's clothing you know by the growl. Kick him out and make him go. Dress a pig like a sheep, but he will yet squeal."

A merchant once made sport of my meetings; afterward he said he was glad I preached for it had meant $500.00 to him on old accounts. Commercial men add nothing to the church membership. If we deal selfishly as the world does, we have no basis on which to work. Agents for God! These have a sort of lazy way of serving God. People will lie about religion and politics that won't lie about anything else.

Romans 11:29, "The gifts and callings of God are without repentance." The gifts God gave me are the ones for me. People so often want to do other work than that the Lord wants them to do. My friend hired men and built thirteen houses. One night he paid one man off and let him go. He said, "The worst man on the job is the one who wants to do as he pleases and let me pay the bill." It takes ten times the grace for Kansas as it does for Indiana.

Jeremiah speaks of those "Watched over from the day we are forgiven!" When God has forgiven, then depend on the Lord for teaching. I depend upon the Lord. Three times men preached to me. I was so miserable and mean and good-for-nothing! I knew the Lord wouldn't fool with me long. Some say, "Test the impressions." If we wait till we are sure we are right, we never do anything. My thinker was wrong; I went to the Lord and got my thinker fixed. Now if I haven't confidence in what I think, I haven't confidence in God. I don't study about duties, I let go and he helps me think. Have con-

fidence in your thinker. God's leadership is through our minds. God is ready to govern our minds if we will let Him. David got his mind fixed when he prayed for a clean heart. If I am not a hypocrite and God is not a liar, I get a clean heart when I ask for it. God is not a liar and I am not a hypocrite—Glory! I've got it. Is it God's divine will that you shall be weak? He gives us strength. If I didn't know whether to sing or not I'd speak.

The Holy Ghost runs the meeting by individuals. We don't have confidence in what we think. Quit looking so much to outward teachers. As long as we depend on men and women we will never be settled. Men have different ways; God has one way.

At Springfield, Ohio, some made sport of me for speaking with the Lord. Let's get anxious to hear the Lord. Nothing satisfies people like talking with the Holy Ghost. Let us teach our children to talk with Him. A man said, "I've been hunting forty years to find a man who knew Jesus. I came on a pilgrimage from St. Paul to find Christ." There is no comfort in the profession, but there is comfort in Jesus Christ. When His light comes, darkness disappears.

We want to get to the place where we don't side with the devil. The Lord told me once to go to a certain house and pray. Others went with me. We found the woman not at home and my friends thought I was mistaken in my call. But the Lord didn't tell me to find the people at home, but to pray. We kneeled on the porch and I prayed for the woman. She heard of it and was saved.

My spirit I've got to watch, not His. I never knew a fanatic that is in subjection to the church. A man in church was speaking. The Spirit said to me *"thief, thief,"* which proved true. God has a guard over his church. We can tell about the gospel, but God gives it. God set preachers to cover sins by leading men to repentance. There is no use to trifle with God.

Wednesday Afternoon (Second Week).

"How can two walk together except they be agreed?" How can we walk with God except we are agreed with Him? As I sit here I want to ask questions. Am I mistaken about God and the Holy Ghost, the same yesterday, today and forever? It takes courage and labor to go against the current. The hardest current is that of thought. If a man holds an opinion, it is hard to work against that opinion.

The Bible says the church is terrible as an army with banners. An army passing through Whittier would make a stir. Fifty Christians would make a stir. We have light; by our light, sinners are arrested and see their sins. If I don't hold the light, and people go to hell, I am responsible.

There are certain signs that follow the work of true Christians—yours and mine. Jesus said, "Go ye into all the world and preach—and these signs shall follow." I believe it is just the same today. A Christian minister talked to me, arguing that if we are baptized in water, we are saved, if not, condemned, damned. But "these signs" do not follow such a baptism. Have we a baptism that "these signs" do follow? If not we are no better than the members of his church. If we don't have a baptism that is followed by "these signs"—the casting out of evil spirits, etc., let's take the water baptism and be done with it. If we believe, let's have it all.

When we get so we work with the Lord these signs will follow. I don't believe people have the Holy Ghost if these signs do not follow. Paul, in his day in 1 Corinthians said, "Now concerning spiritual gifts, I would not have you ignorant." If we don't know what our gift is, we are blanks. If we know and don't do, we are worse than blanks, we are a curse.

What is your gift? You begin to make excuse. There are not less than a dozen here who have buried their gifts in a napkin. The devil has been trying for twenty years

to make me believe I'm out of date. We can't serve God unless we learn what He wants.

Hundreds of people claim sanctification that don't obey God. They are a disgrace to the atonement. If we'll quit disgracing the atonement and Jesus, He'll do a work for us here. They say old people don't work for change. I'm not old but I am working for a change—I want the results of the baptism of the Spirit. We receive not the spirit of the world, but of God and we are expected to bear the fruits of His Spirit. We are one body with many members, but all of Christ. These members are to yield the manifestations of the Spirit. There was never a time when these were needed more than today.

It is hard to make people believe today anything through professing a thing. Stir up the gift within thee. These professing are like the prodigal; we have got our gift and gone away. The father never went after the prodigal; he had to come back of his own will. There are some here who must start. What are you, apostle, prophet, preacher, pastor? Where is your candle, under the bed? (ease), under a bushel? (business). God's plan is to save lost humanity, by saved humanity.

When Peter and John went up to prayer, Peter gave what he had. We are giving what we have. You know of the leaven the woman put into the meal and all was leavened; of the mustard seed sown in the field and all was mustard, nothing else could grow. A girl in a certain place was lame. The Lord said, "Go and see her, and in half an hour thee'll be praising God."

My wife used to say, "Thee's one of God's favorites." "God is no respecter of persons." A man bowed at the altar. I started to him but waited. I laid my hand on his head and the devil came out of him. Don't go to bed tonight till you know your gift.

We have a form of belief too low for the Bible. It is not always a sign of the advance of the kingdom because the churches can harmonize; it may be a sign of evil.

There never was a time when the churches were so near together, and never a time when they had so little power. God wants the church to lead out, and not little bunches to spring up here and there to soon die out. These are only helping infidelity. There are no come-outers but those who have got sour in the church. When some are called out we look to other earthly leaders and do not go ahead. Grace is of Jesus Christ, clairvoyantism is of the devil. We need detectives in the church. There is no people so easily gulled as we.

I once saw a man coming down the road. I said, "There's a man so good that he is good for nothing." A man once came onto the platform. He contradicted me. I judge all that come into the church. God didn't turn us out to not know sheep from wolves. We want to know who people are, we want to know if there is one in this church who is a hypocrite, and no religion in him.

Almost any mean man can go out and get people converted, but he won't always preach himself into conviction.

Do we believe? If I say I believe and signs don't follow; if one talks about having the Holy Ghost, and is weak, we bring a libel against the Spirit. [Here he related two cases of casting out devils in the name of the Lord. One case was in Michigan.] We are not preaching to consciences; we are too much measuring by others now-a-days. "He that believeth and is baptized shall be saved, and these signs shall follow." [He told of another case of healing in Portland, Oregon, a woman bent, sent to his hotel.]

God can't go any farther than the church will back Him. God isn't going to cannonade Whittier, till there is an infantry behind. Better not turn back, but stir up the gift that is within thee.

We are too apt to conform to the company we are in.

Conform to the will of God. We can't teach our children to go against surroundings if we don't set the example.

Wednesday Evening (Second Week).

People usually judge a meeting by their feelings. I judge by what I have learned. Learning will hold, while feeling is soon forgotten. We are all ignorant of many things. Knowledge is power. We must have knowledge or we have no power. We can't pray it in. One says, "I can't go to work until I know how." Any one gets more knowledge in experience than in any other way. Some one is afraid of fanatics. All are fanatics on one side or the other, some for the devil and some for the Lord.

An old man lived near where I was once holding meetings. He wouldn't go to the meetings. He said he never went out after night except to political meetings. He got wakened up; prayed, confessed and became a regular attender. He thanked God he had learned the true way. He was made new.

"Without controversy great is the mystery of godliness," John 13. Why did Jesus speak in parables? The kingdom of heaven is God's government. The mystery of this kingdom is known only to those unto whom it is revealed. No man with carnality can get into this kingdom or understand its mysteries. Jesus spoke in parables that children might understand him.

We may preach charity till doomsday, but not until we get out of the law, and under grace, can we have the true knowledge of God, of Christ and him crucified.

There is only one way to know the condition of a meeting, that is, by revelation. Four elders were once concerned about a meeting and wanted me to go to it. When I got there they were afraid I'd pull the wrong string. Oh, that we might get to the place where we could get the understanding of God. There are only

two kinds of wisdom, perfect and devilish; wisdom that is pure and gentle or devilish. People work according to their wisdom. When a man enters the holy life he is taught of Jesus. God makes known to his saints his mystery.

If we have not learned the wisdom of God he is not going to trust us with his jewels. He will not reveal his mysteries to anarchists. Scholars have tried to search out the wisdom of God. Peter received the keys upon confession of faith.

God will reveal his secrets to the obedient and faithful, but not to those who are more interested in other things than in the salvation of souls. If I don't keep my pledge with God, he's not going to trust me. Because a man is satisfied is no sign he is right. Men and women sin against God until his spirit is withdrawn. God has business to carry on. He who has the unction of the Spirit, the anointing of the Holy One, will never cut out the first three chapters of Genesis.

"If we walk in the light as He is in the light we have fellowship one with another." When I get so mean and low down that the devil will keep me away from the meeting or fellowship, scratch my name off. It means hell or heaven to every one.

Men and women that have received the Holy Ghost can work miracles. People are not at it, because they do not understand the mysteries of God. Jesus can beat the devil every time if you give him a chance. Let's show to the world that Jesus satisfies us.

Many people want to go by conscience. Follow the law written in the heart. The power of God is in you if you are in the kingdom.

Thursday Afternoon (Second Week).

Isaiah 55: 3.

I don't believe Christ is done taking the whipping for us yet. There is joy in heaven over one sinner that re-

penteth. If the Lord does forgive us for our unfaithfulness, Jesus suffers because of it, and there is suffering for the one to whom our message is sent.

If we are not what the Lord wants us to be, he can't do what he wants to do, through us. A big church, filled with disobedient members, can do much harm. A merchant watched his office boy and soon promoted him, but the boy disobeyed and lost the confidence of his master. Better die than disobey God. We are conductors of God's power; he means every move. When I take a boy to work for me, he will do quickly what he wants to do. If we want to do the duty for God, we will respond quickly. A telegraph click is answered as quickly as a jingle. There are no slight impressions in God's call.

The governor of Madagascar drove out all the missionaries. Three noblemen were beheaded. He wanted to get rid of all native Christians also. His men put a rope around a native's neck, above an abyss of three hundred feet. They said, "Will you give up your religion? If you will, we will take you back." "No," said he. Eleven had dropped into the abyss. The next was a girl. As they put the rope around her she said, "I too will die for Jesus." The governor said, "If that child will die for her religion there must be something in it," and he opened the door of Madagascar to Christianity. Louis Street, saw the ashes of those who had suffered, as he was the first missionary to enter the field after this incident. What do we for the religion of Jesus? A ball or an entertainment will now break up a meeting.

Paul said, "I will boast." Bless God I will also be a boaster. Satan is taken as an angel of light. He will throw doubts in, to lighten his side and cast darkness on God's side. "A double minded man is unstable in all his ways." He says he will do, and he doesn't. If God speaks, say "Yes." Don't expect the Lord to tell you every day. God wants a soldier that he can trust under any circumstances. It is going to cost us something. I

wouldn't trust a man who sometimes pays his debts and sometimes does not. I wish we could get down to the simplicity of Christ.

If the laws were the same as they used to be, they would have me in prison in Whittier. The early Friends stood for the truth. If any man gave a Friend a meal of victuals, he lost his franchise and was banished. There were fifteen hundred at once in prison in England, and died in prison. God got us the liberty we have today through the suffering of others for Jesus' sake.

You can't count the cost of a soul lost. If thee would come to Jesus thee might keep one soul out of hell. Two women in Muscatine, Iowa, both got converted. One spoke and prayed in meeting every time. She soon got to returning thanks at the table. In faithfulness to Christ is always victory. She read the Bible, and was the means of her husband's salvation. The other woman was not faithful.

Paul had difficulties and so had I. At first all my family opposed my preaching. I attended Spiceland Meeting when I was seven weeks old. They said, "Cut that short." Many Friends said I had a "delusion," my mind had been hurt, and was hurt now. They wouldn't let me preach. That was none of my business. It didn't hurt me. I said, "I'll be here in six months with a minute, and I'll give it to you good." It all came to pass. They had to sit and take it.

Allen Jay, Asenith Clark and another person came to our house and talked. I said, "The Lord won't bless you in family visiting for one of you is a devil." She said, "Is it I?" Another said, "Is it I?" "No," I said. Within a week the other one was arrested for perjury. God is looking out for the honor of his bride. One who considers his own interests first, isn't fit to be called a Christian.

I had the diphtheria very bad once. The doctor said, if I was very careful, I might live. The Lord said for

me to go and hold some meetings. I told the doctor I must go. He said, "Thee'll die if thee goes." You have no business but to mind the Lord. I went and preached twice that day and continued into a series of meetings. My throat was healed as I went.

Another time and place I got very sick. The people thought I would die, and sent for Phebe. God said, "Go preach for me." I went and got well all right. Friends, our God is a mighty God, but people do not know it.

Once I walked seventeen miles with my knapsack on my back and couldn't find a place to stay. Three times the Lord gave us unexpected numbers of souls. At one place some one spoke about or offered pay. "No," I said, "My rule is to let the fellow I work for, pay the bills. He has never failed me yet." I'd rather lose my life than to disgrace my Father. People have been uneasy about me. My only business is to mind the Lord. I've nothing to fret about, nothing to bother me. The only sadness is because joy has departed from the house of the Lord.

Thursday Evening (Second Week).

"Help us, oh Lord, to realize thy presence here this evening. Help us, we pray thee, to look at our own hearts. Help us to bring up any subject thou wilt. We pray thee to give us the subject and the wisdom for this meeting, in Jesus' name. Amen." [A text was called for and some one gave Luke 12: 47, 48. "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes."]

Is there no difference between unfaithfulness and rebellion? They are the same. They are both out of

harmony with God. Saul, in 1 Sam. 15 : 20, said, "I have obeyed the voice of the Lord, and have utterly destroyed the Amalekites." But he saved the king alive, and the people saved of the best of the sheep and oxen to sacrifice unto the Lord. But Samuel said, "Behold, to obey is better than sacrifice and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft and stubmornness is as iniquity and idolatry."

Those that knew little were those of the old dispensation. If under the law rebellion was as witchcraft, punishable by death, how much more is rebellion punishable by spiritual death, in this new dispensation, when men may know so much. Unfaithfulness brings death to the spiritual life.

Since so many are unfaithful in the church, shall I leave the church? No, stay and clean up the church; sour members must be reconciled; the church is our mother. People will not have respect for Jesus Christ unless they can respect the church. How people plead with me at one time to leave the church. Later I had fifty requests at one time that I should hold meetings at different places. We are to be subject to the powers that be. An old Friend set me down once. I said, "Lord, if I am wrong, show me; if he is wrong, show him." The Lord let me make my speech first. I asked, "Lord, whip him more for he is older." We fail if we are stubborn. We are as murderers and idolaters if we rebel.

At Micaja Binford's house the Lord showed me the sin of rebellion. God is merciful, but mercy goes no farther than obedience. If we rebel we are sinners. If we yield to God we are converted rebels. It is an awful thing to say, "I won't," to God. But people even boast of unfaithfulness in meeting. No wonder martyrs die rather than disobey. No wonder our forefathers went to prison, rather than be unfaithful. No wonder their children kept up the worship at home and in the church

and after the church was burned, worshiped on the charred remains. They wished to be faithful.

Ezekiel 3: 17, says, "Son of man I have made thee a watchman unto the house of Israel." We are watchmen for God. If the law requires blood for blood and I fail to do my duty, my brother's blood will be required of me. For a Christian to come and ask God's forgiveness is a reproach to Christ. It is his business to be faithful. It is always good for me to deliver my own soul. I am bound to be clear from the blood of all men.

A friend once said to me, "Amos, see thy garments would have been stained with blood if thee hadn't come here." I said, "Look at thy own garments; people have been here in thy own home and thee has not spoken to them of Jesus."

At Carmel, Indiana, a man gave me a log for wood. As we sawed it he tried to hang me on my own saw handles. At 3 p. m. I said, "Let us pray," and I prayed. Dave never got away from that prayer. If I put a wrong construction upon a text and lead a man wrong, I am responsible. If men have been righteous and yet sin, they will go to hell. God forgives on condition that we quit sinning.

In New York, a man said, "Yes, I am a Christian; I pray every night for God to forgive my sins." Does God forgive that way? No. To repent means to quit. You that pray each night for forgiveness, know you'll do the same thing again. You can't do that way; you must make a finish of this sin business.

People pray, "Lord, let me love thee better." Let us learn to treat God decently. If children always speak ill of their parents, people will think ill of them. It is not infidels and scoffers that bring disrespect to Christianity, but failing Christians. No church can fail if its members are faithful. I felt I must go to New York. I found two old people, leaders, ready for the service. There was no danger of failure, for the people were

ready for the work. We may fail in Whittier. California has a name of preacher killer. If the church were alive as it should be, we would be sending preachers out.

We are safe on the old Book. Any one that cuts off a leaf of it will be turned out of Heaven. I found a man who had cut all the pages on hell out of his Bible. Nothing can be covered up nor hid from God. In Illinois, a minister criticized me for being so positive, but he was glad when he heard his little girl say, "I know that Jesus sits in my heart."

Rebellion is not to be positive and act when the Lord shows the duty.

In West Branch, Iowa, I said, "There are people in this house that God and man can't trust; they have failed so many times." A man in the audience came to pray. I said, "Make a contract with the Lord that thee will serve him and believe him five years. I will write it out if thee will sign it." Make a covenant with God as the Catholic woman did when she signed her name and let the priest fill in the obligations. She said, "I'll sign with you if you will fill in the blank." Sign up the obligation with God. Hugh Woody promised three times that he would follow God and preach the gospel if he would only save his child.

If we could all say, "I don't fail," we'd soon fill this house. Malachi in 3: 8 says, "Will a man rob God?" Every one who fails to do his duty robs God. In olden times the penalty was, "Cursed with a curse." The offense is ten times worse now. At Fairmount I spoke of the Father's house and of the thief. An old woman said, "I'm the thief." When the Lord broke the barley loaves, wouldn't Peter have been a thief if he had put it into his own pocket? This is plain teaching but it is of God. "Bring ye all the tithes into the storehouse, that here may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open the windows of Heaven and pour you out a blessing, that

there shall not be room to receive it." Malachi 3: 10.

If we hand out what he gives us, he will bless other souls therewith, and we will deliver our own soul. It is impossible to fail in the power of Jehovah. Praise Him! How often I have proved Him. Glory to God!

At a Quarterly Meeting when Rufus King and I were the only preachers, I recorded, and he not yet recorded, I said I felt like visiting Friends' meetings. The Lord put it in his mind to accompany me but he would not speak out. The next day he told that the Lord whipped him half the night because he had not done his duty. I always give duty the benefit of the doubt. The devil won't tell us not to do a thing until the Lord has asked us to do it. Some day, "I'll do what I have to." I'd be ashamed to lay around and let sinners go to hell. No matter if they kick me out of town; I'd rather be kicked out than go to hell, from the meeting house.

Don't cut anything out of this Book, or you'll be lost. Show me the man that takes out the first three chapters of Genesis and I'll show you the man that don't believe in Jesus Christ.

Bring all the tithes in and there will not be room enough to receive. It's the run-over that helps others. If you are filled with the Spirit, rivers of living water will flow from your life to others. Where Jesus is, there is activity. Let us come to God's terms. Thousands that think they are going to heaven will be lost, because they have not filled the terms. "Your words have been stout against me—ye have said it is vain to serve God;" (it won't do any good; I can't) "And now ye call the proud happy." If we would only try as hard to imitate God as we try to imitate the world, we'd come nearer living true lives. Are the rich happy? At New Bedford, I found the richest man miserable. I said, "Within ten years you will be done with your riches." In eight years the man of three millions was a pauper. Riches without God do not bring happiness.

If we can't satisfy people with our religion, and our meetings, they will go to some other place. The congregation is more than the preacher. The preacher is as the congregation want. Deliver us from evil.

"They that feared the Lord spake often one to another—and they that fear the Lord shall be mine—when I make up my jewels," His jewels are being made up now, but gathered after while.

Do you know that God has commissioned the church to judge here and now? There is no limit to the sight of the Christian. When I was talking of going to England, some one suggested that Allen Jay be sent to talk to Amos about the peculiarities of English Friends. Allen said, "Amos knows more of London Yearly Meeting than I do." The Lord is good to me, he carries my budget.

The devil will get all the imps in the church so there will be no judging in heaven, for there will be no one to pass judgment upon.

Friday Afternoon (Second Week).

The Lord does not show us at once all we must give up for him. If he shows us a wrong thing that we are keeping we must give that up. Others will be revealed. He showed me that tobacco was wrong. I knew he wouldn't fool with me much more and I gave it up at once. Whenever he showed me a thing was wrong I quit it. We can't grow in grace (favor), till we are obedient. We have notions of our own. We like to preach; we tell what we believe, not what the Lord says. Preach to the one, or the one thousand as the Lord bids. Mind him in little things.

Some think I speak of the worst side of Christian effort. Now let's take the best. But we can't take the blessings without the warnings. Let us look at the Beati-

tudes, "Poor in spirit"—Godly mourning for sin. Those who hunger and thirst shalt be filled. The peace-makers —At Carmel an infidel said, "I'm one of the children of God, because I have made peace between neighbors." But *this* peace means between God and man. The backslider is the widow of the Bible; the orphan is the sinner. A man working for another, in meeting couldn't pray, because he needed prayer for himself.

"Ye are the salt of the earth"—But some have not salt enough to save. If we keep too close to the ground, the earth, we lose the savor. If I paint a house and put in bad paint, I lose my salt. Get in right relation with God, that you may have salt. If we have a little light we can see large things, but let's get enough light that we may see the dust.

Put your light, not under a bushel, but on a candlestick. We are responsible for men stumbling and falling around us. If we are the light of the world, where is the light shining? I am afraid young people think more of Christian Endeavor than of Jesus Christ. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Unbelievers often have more courage than we have. Bristol Friends became so alarmed at the lack of spiritual life, that they appointed one day in each week for fasting and prayer. You can't blame men for disbelieving, if we are not doing as we should do. God has given us directions as objects on the way, and if we don't follow out his directions, we are responsible. We are largely responsible for the meanness of our members. If we see a man going wrong and don't try to check him or report him, we are guilty.

Joseph Wakefield, a poor drunken sot, said, "I knew if I got drunk I would have to go and confess." So he got converted. The discipline for him was short. He wanted to preach. Quakers said, "No." So he went elsewhere. He held meetings which increased and in seven years he

had a church of 1100 members. He took his stand between the world and the church.

Break your earthen pitchers and let the light come out. You say, "There are so many things in the way." There is nothing in the way if the light is shining. Let your light shine brighter and brighter, in the wood-house, in the kitchen; let it go from room to room. God opens the doors. As long as the light burns we will see light. Oh help the Lord to shine! Jesus shines and if the world is not between us and him we will shine. If we don't have light to know our duty, we can't lead others into the light.

The truth hurts hypocrites, but not Christians.

Friday Evening (Second Week).

A door-keeper was the highest place under the law. Now we are friends. In Iowa, the meeting house was full. I said, "I guess I've got to the wrong place, no Friends here." An old man cried out, "I am one." Are we friends or enemies?

His ways were made known unto Moses and His acts unto the children of Israel, and we today can know His will.

An enemy does spite work. In Chester, Ohio, a man, in spite, penned his neighbor's hogs in the middle of a field and left them there to starve.

A friend will be "instant in season and out of season." Some are instant to begin preaching and stop when they get done. Nothing kills a meeting like long prayers. We are too apt to want people's judgment. We need salvation in the Lord that will make us live.

There are ten times more people preaching what they think than what the Bible says. I used to say I didn't believe I had a soul, and I didn't believe in hell, but they are both there just the same.

The Bible says, "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." It also says, "Reckon ye yourselves dead unto sin."

A man who is pretty near saved is entirely lost. Every person has a gift by which to serve the Lord, except idiots. A big puffy fellow once labored with me. He said there are no spiritual gifts. I said, "Only idiots have no spiritual gifts." He was mad and said, "Kenworthy's preaching isn't worth sixty cents to the dollar."

I was once a slave to fear. When you get scared you don't have much sense. In Michigan a man said he never would go to hear Amos again. I'd rather men would kick than whine around, and be cowards. Ben said, "He gave me an awful raking." His two old friends said, "I wouldn't go to church, I'd go to bed with the children when such a wolf is there." But they went and were both converted.

A preacher with $1800 a year shut up his church and went on a vacation. "They that are after the flesh do mind the things of the flesh." "To be carnally minded is death, but to be spiritually minded is life and peace."

The moving of the Spirit is different for sinners. The carnal mind doesn't like the things of God. They that are in the flesh can not please God. "If any man have not the spirit of God he is none of his." If God comes in, he will govern. When you begin to think, "Oh there's no harm," there is harm.

I wish we would make more of salvation than of common things. When Harrison was elected, an old Quaker got excited. He threw his hat into the fire, tooted a horn, and piled into the wagon for a great day.

If Christ be in you, you are a new creature. The flesh said to me, "You'll lose your broom trade, if you have meetings." We must not let the desires of the flesh get ahead.

Saturday Afternoon (Second Week).

If some one should offer you a poor lot and a shanty, for your ranch, would you trade? A woman in a certain place did not want me to go to her house. When I went, we began talking about swapping horses and trading. I said, "I swapped off all I had for salvation and got glory to boot."

"Comfort ye my people. Speak ye comfortably to Jerusalem for her war-fare is ended, her iniquity is pardoned." When we quit fighting our convictions, the blessing comes. When the Lord gives about so much, people forget. When we violate law the penalty is not so great for the first offense.

I wish we could say our warfare is ended. It don't pay to spend too much time with the flesh. But "the word of God standeth sure." Tom Paine said that when his book was put in thorough circulation, the Bible would cease being printed. "Oh Zion that bringeth good tidings, lift up thy voice. Behold the Lord, the Lord has come." A wonderful Lord have we. If he could use a common rooster to preach to Peter, can he not also use us for his glory? There are thousands of people who would be glad to carry three words across the continent for Roosevelt, but to carry a message for God, who will do it?

There is no place where God led his children and didn't bless them. We too often lay our plans and then ask God to bless them. What is a man to God, a man that won't live to God's glory?

Brotherhood and fatherhood reach only as far as we are Christians. There is enmity between the sons of God and the children of men. People belong to the devil until God saves them. God loves man and wants to save him. God made man for his best creation, his best workmanship. When man fails He destroys him. No man is saved till he quits fighting the Lord. "Even the youths shall faint and be weary, and the young man shall ut-

terly fail, but they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Yes, bless God, we can soar above all obstacles. Wait upon the Lord; do his bidding, preach as the Lord orders.

I mounted up and I haven't struck a peak since. God means for us to run and not be weary. I'm on the run for God. I want to run as long as He makes the way.

When I was in Portland, Maine, Eli and Sibyl Jones had been to Syria and wished to return there again. Eli brought it before the Yearly Meeting. There was war in Syria and the Yearly Meeting said, "Stay at home." I said, "I can see the way clear to Palestine." The Friends let them go. Eli said, "If Amos had not said he saw the way through, I should have given up." The French forces varied till he got through.

"It is better to go to the house of mourning than to the house of mirth." The social spirit is cultivated to the determent of the spiritual. People disgrace the Lord in trying to out-do one another in the matter of dinners. Phebe finally saw as I did on that.

Oliver had done a lot of plain preaching and when he was married, a lot of boys collected with everything to make a noise from a tin whistle to a horse fiddle. I prayed, "Oh Lord take care of things outside." He said, "I will if thee'll let me manage things inside." A lady offered to furnish money for an elaborate dinner, but I said, "God don't care for money, but for example." We had a plain good dinner. God has conditions.

There are no mistakes of the head, and not of the heart; for "out of the abundance of the heart the mouth speaketh." "Heavenly Father we thank thee for this that tells us when to comfort thy people; thou didst punish them double for all their sins, and thou didst forgive and bless them."

We've had as many gods in Whittier as the people

had in Jerusalem. When we quit fighting against God, we begin to fight for him. He equips us with his armor of six pieces and prayer.

We don't need one long prayer in a meeting, but we need to chop it up and let everybody have a part. In Ireland in one meeting we had sixty-two prayers and testimonies in sixty minutes, and all were blessed. The Lord does not get tired of this kind of meetings.

Saturday Evening (Second Week).

I never was so glad in my life that I am a Christian. I grow gladder and gladder as the days go by, and my soul is bigger than when I began.

"The Lord is my Shepherd." If ye could all testify to that one year, thousands would want to be saved. "I shall not want"—No lack! all we need. Sheep are not anxious, nor should we be anxious under the watchful eye of our Shepherd.

When I was saved I had to sell my little place to pay my debts. I had been asking $1,000 for it. The next day I asked $1,600 and got it. Salvation brought me $600.00 right away. My earthly father used to say I hadn't mind enough to take care of myself. Bless God, the good Shepherd takes care of me. I have never worked but one month for wages since I was saved. Now I do as I please—I always have a good time.

The shepherd leads over the sandy desert, to the green pastures. I have been sometimes ten days in the sandy desert, but I knew the green pastures were ahead. I used to hear people speak of taking up the cross. If I had to live such a life as some think the Christian life to be, I wouldn't want it.

Woe to the man of whom all speak well. If you had a check given to you each time some one despised you, or spoke evil of you, would you care? I have a thousand

times more treasures in heaven for the evil things said of me. Cross! Where is the cross? Yet some will think they are Christians because they have persecution. No! If you court persecution its reward flees away.

"He leadeth me into green pastures"—Why? Not because I belong to the church, not because I am a Quaker, not because I do unto others as I would have them do unto me, but "for his own name's sake."

But it is good for us to look up to him in prayer. It is good for a man when parting with his family, to say and know, that in heaven I will meet you if I do not return. A brakeman overslept. He had time for only one thing, breakfast or prayer. He had the prayer with his family and went on his journey. Death came to him that day, but he was ready. It pays to take time to pray.

Prayer alone, is not enough. A father never failed to have family worship, but he was all the time starting and then backsliding. The boy didn't want Quaker religion, it was too thin. Such a father does more harm than one who does not have family prayer.

Some people think it such a task to pray in family worship. That is because their lives are not right.

"He maketh me to lie down in green pastures"—to rest. I often tell people in the cars about rest. Why carry your burdens while you are being carried? So many pretend to give up all their burdens and then keep on bearing them. The Saviour is not to help us bear our burdens, but to bear them himself. He is bearing mine. I am stronger today than I was forty years ago. I can sleep anywhere, bless the Lord!

So many say, "I wish I had done better." A man, head of a Quarterly Meeting, claiming conversion, bowed in penitence because he had been dishonest in a business contract. He said, "What shall I do?" His partner was in it also, but they made it right. When you take a contract, don't fill it with cheaper material.

Praise God, he can spread us a table in the presence

of our enemies. Some say, "I can't worship with hypocrites." When the Lord is our Shepherd we can worship anywhere. "Goodness and mercy shall follow me," if I follow goodness and mercy.

People used to talk of sitting under the drippings of the sanctuary. We are *in* the sanctuary. We are not in the shadow of the rock but in the Rock. One in Ireland said to me, "A man in a glass house should not throw stones." I replied, "Bless God, I don't live in a glass house, but in a stone one."

I said to a minister in Indiana, "I wish thee would get out of the Old Testament and into the New Testament, where we are free in Christ Jesus." A slave in Tennessee could not believe he was free. The slave master had not told him he was free and if he had waited until the master told him, he would have served right on and on. But some one showed him the Proclamation of freedom and he believing it, shook his finger in the face of the master and said, "I'm free," and went out. Christ is the end of the law. Freedom is for all of us, "Whosoever will, may come." Don't let the devil tell you there is not freedom for you. The devil will tell you you can't do this and that service for God. If you have the religion of Jesus Christ you can overcome anything in your way. You will pay your debts, one hundred cents to the dollar, and you will pay the Lord the same service. I have never had a battle since I became free. He drove out the enemies by the hornets of His Holy Spirit. Praise God!

Sunday Morning (Third Week).

Every one that studies the Bible does it for some purpose. God is a jealous God. We must have no other lovers beside Him. If I knock at my wife's door and she says, "Be still, I have another lover," how do I feel? When the Lord gives us something to do and we say no, we prove that we have another lover. If Jesus isn't first,

He isn't there at all. How many give Him second place!

Why do we study the Bible? My first study was to prove that God loved so much, that He would save everybody. But some way I couldn't prove it. Then I got to saying, "I don't believe it is true." I thought I found contradictions. No, it is all straight. When I believed, I studied to know my duty to God, to myself and to my neighbor.

What is the most important thing in Bible study? A Sunday School teacher said the geography was the most important thing. No, study for the salvation of souls. We get out of the Bible what we study for. We can apply it to all classes.

People depend too much on preachers. A lady said to me, "I believe what my preacher does." I said, "He believes so and so." She said, "No." I said, "I'll ask," and I found he believed wrong doctrine.

Talk of conditions of people! God gave Adam a law. He broke it, and death reigned from Adam to Moses, to whom God gave His next law, on stone, put in the tabernacle. The preaching of that day was simply the reading of that law. God said, "Behold the days come—when I will make a new covenant—I will put My laws into their mind and write them in their hearts."

Sinners have no law. God never had one for them. We are responsible if we do not show them the law for God's people, and help them to accept it and be saved. I wish we could get hold of religion in a way that would set us on fire to save souls. When God showed me the light, I wanted to save people and I have never cooled down. Some have said, "Amos will wear out, he is so careless." A man doesn't wear out telling what he knows.

This is the day of fun. The devil is catching thousands with fun. His law is not in their hearts, it is only in the hearts of Christians. We undertook to raise Christians, not long ago, like calves and pigs. Now we have the reverse method. We are trying to make them.

We must turn to God's way or He will drop us. Romans 2:6 says, "God will render to every man according to his deeds." God's mercy reaches no farther than our obedience. We regulate our rewards by our lives. There are two classes of rewards. "Tribulation and anguish upon every one that disobeys." I once prayed, "Give me my deserts." Only half a minute I had them. Can we be human as we ought to be and not give warning? All the light the sinner gets is through the Christian. That theory of there being another chance for sinners, is only hatched up by the devil. There is no respect of person with God. He has respect only for grace. There is nothing in riches to hold a man up.

People say if the heathen have not the law, they are saved. The Bible says they that are without the law shall be judged without the law. Paul argues that the Jews and the Gentiles fare the same. It does not teach anywhere that the law is written in the heart of a Gentile.

Two men were talking about Jonah and the fish story, each telling what he thought. I said, "What I think about it doesn't amount to a hill of beans." I told what the Bible said. One man accepted it. One said, "Our Bible text is wrong, where it says, 'I will keep him in perfect peace.'" Keep doesn't mean in and out. He can keep in perfect peace. I have had it for many years.

An infidel once agreed to ask me twenty questions. Joseph Moore will remember this. I answered every question from the Bible, but he said of me, "Well, he's only a cracked headed fool any how." It is easy to be happy on the way when all goes well. We're too much afraid to go out and attack any one. We're such cowards!

If we pay attention to the Spirit, we will not go wrong. As long as we are good by education, we are following conscience and not the law written in the heart. If you sin without the law, you shall perish without the law. Study the Bible to know your duty. Because a man has a name of being a Christian, is no sign he is a Chris-

tian. A Y. M. C. A. leader preached that Jesus was in debt to us.

We must not only say we believe, but we must study to know. We've got to know what we take down. There is everything damnable poked into our literature these days. It is no sign a person is a Christian because he preaches and prays. A preacher sobbed and cried, saying, "I must tell. A man was sick a long time. Master said, 'Talk at that house.' I plead, 'I am too weak.' I made excuses. The man died and now I feel that his soul is between me and judgment." A minister called to see a sick man. He said, "Are you a Christian? Are you going to heaven?" The minister said, "Yes." The sick man said, "You led me into sin, you ruined me. You were an actor. I followed you." Clean up your record.

I'm glad Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." A man's face will tell what he will preach. There is power in the religion of Jesus Christ, that will lay Christian Science in the shade. Put away your iniquity! Quit your meanness! Clean up! I can afford to be deprived of comforts and many things here and work with these down town people, for I shall be in white up in heaven.

Sunday Evening (Third Week).

There is no contention about any thing so much as the Bible. There are arithmetics with no answers. There is not a problem in the Bible but that has an answer. A right understanding of the Book produces certain effects. Men try to counterfeit it. This Book is sealed to the understanding of the ungodly, but it is a guide to the Christian. It teaches him to be a citizen of heaven.

I Cor. 2:7, "But we speak the wisdom of God in a mystery." The unsaved are looking on the outside to find if the Book is true. God hath revealed it by His

Spirit. Man is always at sea till he gets the revelation from God. If he has nothing but the Book he is at sea.

The infidel spoke of the contradictions in the Bible. I said, "The contradictions are all in you. There are no contradictions in the Bible." The Bible does not say we are born with the Spirit of God in us. If we haven't received the Spirit we haven't got Him. If God does not control, He is not in us. When we receive His Spirit He teaches. No man can come to understand the things of God until he has the Spirit of God. The things of God are foolishness to the natural man, that has not been born again.

When I believed the Book, I had to change my life. This is no child's play. He that is spiritual judgeth all things. The church is authority next to Christ. Every Christian has an angel taking care of him. We must have the mind of God before we can do His will. There has not been a day in forty years that I have not had a personal talk with Jesus. I am acquainted with Him.

I am glad God has made arrangements for us to understand. Saul was doing the best he knew when he was persecuting the saints. He thought he was right, but that didn't make it right. In olden times God winked at ignorance, but now He commandeth us to repent, which means quit sinning. Because a man is contented is no sign he is saved. He may be wrong and going down to death and yet contented. The Lord is preparing a mansion for those who are preparing for it. We know that whosoever is born of God sinneth not.

The grace of God in a sanctified man makes him respectable. Any man governed by the Holy Spirit acts respectable; if he does not rule the head he does not the heart. He rules the head and tongue if he does the heart. He that believeth in Me shall not be ashamed.

I'd rather make a mistake in anything else than in guiding people in the way of life. Who gave you the knowledge of religion? Men get religious ideas from

books, but the experience must be in the heart. The hardest thing a man can do is to try to preach what he has not experienced. The first sixteen years of my ministry, I averaged two hours' preaching each day.

"Comfort ye, comfort ye my people," saith your God. "Speak ye comfortably to Jerusalem for her warfare is accomplished. Can we speak comfortably to the man who will not pay his bills; to the man who will not defend his wife; to one that won't defend the church or its members? No, and there is no comfort to those who make excuses, and are at arms with God. If God hadn't loved Israel, He would not have done so much for her. If God didn't love Whittier He wouldn't take so much pains to reach her. If you wait for the preacher you like, to come and save you, you won't be saved.

God is a true pilot, I haven't run on a snag in forty years. I have Jesus for my pilot and all I have to do is to fish. Men who want to paddle their own canoe and fish too, capsize. You can't do it. If you are paddling your own canoe you are going the wrong way.

God never sends a man out to preach what he believes, but He sends him to preach the Word. "And that servant that knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes." Luke 12:47. I have stock in Zion's bank and it hasn't failed in forty years.

Children who can't love and honor their parents have no promise of long life. I hired out once but I went to meeting too. Parents put school and fun and business ahead of meetings. It's best to mind the Lord and honor Him first.

Monday Afternoon (Third Week).

I wish we could get in here, people who believe and want salvation. I remember in Ohio attending union meeting. I said, "There are six men in this house who are

in the way of this work." I went to see Wake Beech and talk to him. He said, "Why have you come? I'm the hardest fellow in this house." "Thee's the one I am after then," I said. He had been converted at seven and backslidden at fourteen. I got him on his knees. He prayed, "Oh Lord have mercy upon me. Oh Lord cast the devil out of me." I said, "That's not enough." He prayed, "Oh Lord save me and kill me tonight that I may not be in the way of sinners."

"What will a man give in exchange for his soul?" Salvation is all a man has. Temporal blessings are promised to those who seek, first the kingdom of heaven. An ungodly man can't believe the Bible. The Spirit searcheth all things. No man can have salvation that can't believe the Book. Men can never see the Lord in peace until they say, "Blessed be he that cometh in the name of the Lord."

An elder, a good woman, said to me, "I thought I would try to get converted, people here are a reproach to the cause; we have sold ourselves into bondage."

Every sinner is such by contract. He has made league with the devil. I thank the Lord, He has a gift for each of us. At Salem, Iowa, Elwood Osborn's son asked prayer for his father. Elwood said, "Oh it is a leap in the dark." I went to see Elwood. He said, "Pray for me." I said, "I can't pray for thee any more than I can pray for this bed-stead." No one could pray for him. He knew his call to preach but he was holding back. He thought he must work for his children to go to school. He was rebelling. Doing and undoing is a dangerous life. Thousands are going down and we are not aroused.

In western New York, I said, "You've had so much goody goody, people don't think they are in danger." I can't understand why people are not alarmed about their friends. Some are lying in joke. That will keep you out of heaven. If people can't have fun inside the truth, don't have fun. He wants truth from the inward parts.

You needn't plead circumstances. God is master of circumstances. The thirteenth chapter of Corinthians is the backslider's chapter. If I was lost and a crazy man told me the way home, I'd go home.

Monday Evening (Third Week).

God has His line to run the church on. In Isaiah 26: 10 it reads, "Let favor be showed to the wicked, yet will he not learn righteousness." We've been saying, "Put them on committees that they may learn." Find out God's way. If there were only three godly souls in the church it would prosper. If there are twenty saved and twenty unsaved it can't run. It will be like a wagon with two wheels off. Majorities ought to be men and women of God. God's line is a holy church. Every converted person has his idol. Like Ephraim, he is "a cake half baked," one side baked, the other sticky. God says, "Let him alone."

Get on God's line. What success has a man hauling wood, with two wheels off? At Elizabeth Comstock's meetings the people claimed holiness; but they ran to extremes. They said we trust God to keep us trusting, therefore we can't fail. I held twenty meetings in a place once. Going home with people who said they had lived holy lives for ten years, but there were no converts; they were not on the right line. I said, "Oh Lord let them melt or run." Some quit coming till things got hot. I prayed God, "Let them melt or run." They became ashamed to run, so they melted. It doesn't take a hot fire to melt pewter. I wish we would put on fuel.

We have so many monkey Christians, not ape Christians, but monkey Christians. Apes imitate. Monkeys will come and warm by the fire, but will never throw on a bit of wood. People say I talk too much. Today all of you fetch your piece of fuel and let's have a fire.

If you have only a chip or a shaving, put it on. God won't throw on fuel. We must do that.

People to alarm must be alarmed. We want to know how to do God's business. There are two classes that have to receive by faith. The convert must take by faith. Sanctification comes by a flash of faith. An M. E. lady was in trouble. I put my finger on the spring. There is no use for a doctor to start out to practice medicine until he has studied medicine. When you depend on the Holy Ghost to reveal, you will have your equipment for His work, and will not be hindered.

The Lord put a mark upon Cain, so people would know him. He said, "My punishment is greater than I can bear." He had a sad countenance. I think God forgave him and gave him a happy face. It says God marked him. God marks every face that is turned to Him.

Matthew 7:1 says, "Judge not that ye be not judged." This was spoken to hypocrites. Christians have a right to judge. They have a blessed mark in the forehead. We need the knowledge God can give.

As a friend and I sat in a car in Boston, two people passed. I said, "That man can't preach and the woman won't." We later found it to be true. It wouldn't do to tell everything. God has His secrets. The devil is determined to keep us back. There are secrets in a doctor's business he can't tell, till he can trust us. We can't get into the secrets of God till He can trust us. I don't believe God wants to keep secrets from His wife—His church; but we have so much sympathy with the world, that we can't get the secrets of God. His ways are past finding out, till He reveals them to us.

There was never a time when the churches were so near alike. There never was a time, till now, that one church was not ahead. When man sets up a standard the people work for that man. When Christ becomes the standard, we will work for Him.

My friend said, "Amos I'm afraid thee'll preach on the

resurrection before thee understands it." I've never found any book of doctrine I could stand on but the Bible. A man don't learn all, right away. The resurrection is plain enough when we see it. Whatever men and women have interest in, that, they take hold of. When we lived in Michigan the Lord said, "Go to Iowa. Leave the farm and all. Let Phebe move to Indiana." We obeyed. The mortgage was soon paid. The Word of God is true.

A young man wanted to get married on prayer-meeting night. I said, "I can't go that night." He said, "I am going to give you five dollars." I couldn't go. When I am so mean that my attendance at prayer-meeting isn't worth five dollars, I want you to scratch my name off the book. Money is ruining people. All money in Whittier won't redeem a soul.

Why don't a man have temporal blessings? God never pledged to take care of us when we are telling lies for Him. Let's study how to honor God. "Republican molehills" was the name given to political lies in Harrison's time. Lying in fun, leads to habits of lying, and leads away from God. The church is to be without spot or wrinkle or any such thing.

When we are wholly the Lord's and accept His will, the dress of our bodies will be in accordance with His will. If we are among the poor we will dress in such a manner that the poor will feel easy with us. Religion will hold us level.

It seems wonderful to me that God in His mercy takes so much time working on us. We ought to be strong here in California, with new material, instead of robbing the churches in the East to build up ours. God help us to get the art of making Quakers. We can live without oranges and lemons, but not without soul-saving.

Quakers believe in priesthood; every Christian a priest; every priest has a sacrifice to God. The city of Jerusalem

was a type of the church. I believe the time has come that we should stand for the faith. We should declare for a wall. Let us get up and build. We have got to build wall to wall, and each man build by his own door.

I believe in Jesus Christ and a Holy Nation. Every man will be turned away in the last day that forgets God. Do we forget to do God's will. We are trodden down today. God can't take us in and make a league with us while we are in league with the world.

Tuesday Afternoon (Third Week).

There was a fish-line factory at Cornwell. For four years, only a man and his wife there, were Friends. I visited them. They said, "There is no use trying to hold meetings." I said, "It won't take long to make a failure." They thought it against Friends principles to appoint meetings. The man said. "If I must I must, but it is the hardest thing in my life." He wanted to lay down the meeting but the woman didn't want to give up. The Lord blessed and built up the meeting.

At one place, an old man and his dog went regularly to the place of meeting, sat the hour and returned. Finally the old man died and dog alone went. A man later went to see what the dog did, then preached, and five came into the meeting; later the church was built up.

In Carmel, Hamilton County, Indiana, I got up to preach. Nobody paid any attention. A woman told me, "They won't let thee preach in Carmel. The trustees have agreed not to let the house." After the meeting, they chose a man to keep order and see to things, and his expenses were to be paid from the treasury of the meeting, and we had a blessed meeting. Men and women are only grown-up children. We walk in the flesh but not according to the flesh.

God wants mighty people. Do we say we have God's

weapons and are not able to defend the Kingdom? Is every thought in subjection? Use the weapons on self first. Our weapons are not carnal, but mighty through, God to the pulling down of strongholds. God wants Goliaths for strength in his warfare. We have a mighty foe to meet, who knows God and Christ. The devil never had a spite at me until I became a Christian.

If there is one bad deed against you, you can't get into the Kingdom. A man who owed the grocer for a certain bill of goods, paid it saying, "That squares off the old score, doesn't it?" Better settle up the old score with God. We want to come into the place where we can march into the bulwarks of Satan. Our weapons are mighty through God, equal to anything. God will revenge our disobedience when our disobedience is full. If He can't manage His own army, there is no use attacking the devil's.

He who measures himself by himself is not wise. There is no one on earth I measure by. If our object is to go to heaven to see our relatives, we will not get there. "Mother and father are in heaven and I want to see them." No, you are not converted that way. We must be free from sin. The devil hates meetings that teach men to get saved.

Who does God commend? Not ordinary people, but those more than ordinary. Those who are His. No two of us have gifts alike. If we give not the alarm the sword will come upon us. There is a fashionable Christianity. There are saints and babies. Am I a saint? When I changed my name, I became a saint. These pretending Christians get out of fix when you tell them the truth. If the disciples had put the bread for the five thousand into their own pockets, they would have been thieves. It would be better for you to die than be unfaithful. You need to fulfill your obedience.

There are three parts to the ministry. The Holy Spirit prepares the way, then He indites the message, then He

follows behind and prospers the work. Now, is the watchword for the Lord's army.

Tuesday Evening (Third Week).

Prayer, if not true and in the Spirit, makes the discourse cold. We hear of "The most vital question." Is there any thing in God's plan not essential to salvation? Has Christ any thing to do with non-essentials? An essential, is that which can not be done without. A man, to plow, must hitch to the plow; that is essential.

Can man be saved without ordinances? God can not save us from our ignorance. God created everything after His own kind, but men mix spiritual and temporal things. In John 3:5 we read of being born of the flesh and of the Spirit. The Spirit and water do not mix and cause birth. There is no question that affects our salvation so much as this ordinance question. Jesus prayed that we may be one. Ephesians, chapter two, answers, in telling us what will make us one. I shall speak plainly. If baptism in water is essential, I can not be saved without it. The ordinance question was born of contention, it hinders Christians from all being one. A man read the Bible in thirty-two languages; a lady read it in eleven languages. They concluded the ordinance question, for us, must be learned in some other way than from book knowledge. People read it as they have been educated to read it.

The new birth and sanctification are both gotten in the same way. This ordinance question comes in the way of salvation, more than any other thing. People are afraid to be converted in a Quaker or a Baptist meeting, or some other church meeting, because of the ordinances or non-ordinances. In Maine, the Holiness meeting met in Friends meeting house. They could all worship together on week days, but on Sunday each must go to his or her own church.

One man thought he had better move to the country for his health, because he was sanctified. Some people do not know the difference between sanctification and bad air. One man thought "The restoring of the kingdom meant Holy Ghost promised."

John 14: 17-20, teaches a way to get God's mind. The teaching of the Holy Ghost is revealed. Ministers have said to me, "I've had the same revelation, but can not preach it; bread and butter depends on my preaching. Ordinances are a cause of enmity, not a oneness in Christ. Christians can be one in all but ordinances.

A missionary on the cars said, "Don't mention the subjects we agree on." Nothing hinders missionary work like ordinances. Baptism is taught in thirteen different ways, and the people are confused. The people at home are also confused. It is called a door into the church. What is the door into the Quaker church? We don't want a door that lets people in who are not Christians.

Jesus said, "I have many things yet to say unto you, but ye can not bear them now." The first baptism mentioned is three hundred and seventy-five years before Christ. It was not in the Mosaic law, but was introduced into the Jewish church after the death of Malachi. Jesus came to put an end to the old law. He filled in all and finished it.

God can save people without man's help. Louis Street, missionary to Madagascar, found a whole tribe of natives who had all been converted by reading a leaf of the New Testament. They sent a man, who walked three hundred miles, that he might get the Book from which the leaf was taken. All his village were Christians. Christ said, when baptized of John, "Suffer it to be so now, for thus it behooveth us to fulfill all righteousness."

If a man were on an island and no one with him, must he be lost because there is no man to baptize him? When

I was an unbeliever, the ordinance question was the first to come up. I settled this with the Bible. A man was preaching on the subject of the ordinance and said, "Pray and I'll preach." He then took up the belief of Quakers and Presbyterians and came out dry.

Adam was of the earth, earthy. He worshiped with his fingers, not with his mind. The shew-bread, in the tabernacle worship, was a worship of the hands. Abel sacrificed, and all along down the ages, people kept adding, adding to their worship. The children of Israel had no musical instruments of their own, but they came out of Egypt with music and dancing.

On the mount were Peter, James, John, Jesus, Moses and Elias. The disciples wished to build a tabernacle for each of the celestial ones, but a cloud overshadowed them. Moses representing the law, was gone; Elias, representing the prophecies, was gone. They heard a voice saying, "This is My beloved Son in whom I am well pleased; hear ye Him." Jesus only was left for them to follow.

Later Jesus said to the woman of Samaria, "The true worshiper, shall worship the Father in Spirit and in Truth."

Luke Woodard gave a sermon on ordinances. A young lady, who evidently had no Christian experience said, "I ought not to say such, I know, but I went down a dry sinner and came up a wet sinner."

Moses and Elias are gone and now we are to worship Jesus only. Go with me through Acts. Take Peter and the eunuch. The Jews baptized. The eunuch, from Ethiopia, asked to be baptized, and Philip said, "If thou believest with all thy heart thou mayest."

The disciples were bothered over the ordinances and after a conference about the question, they decided to lay not on the Gentiles the burden of those things. No ordinances were brought into the worship in the new

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dispensation, under the Holy Ghost, established on the Day of Pentecost.

But people still think water and the Spirit bring the new birth. Many people come to the ordinance question, who never come to Christ. There is no door to the Quaker church, but Jesus Christ. People must believe and be saved before coming into our church. We do not disown people because they are baptized with water, unless they teach and preach it. If they come to the ordinances and not to Jesus, they will be lost. The one baptism is that of the Holy Ghost.

I talked to a Methodist lady who was troubled over ordinances. I said, "Pray about it." In the evening her face was bright. She said, "I am satisfied." Her morning Scripture had helped her to lay aside the sin and weight. She said conviction had followed her; she became very anxious, desperate. She sought her closet and inquired "What is the weight? Lord, what?" The answer to her was "ordinances." She said, "I'll give them up. I'll rest without them in Jesus only."

Jesus Christ came to destroy the enmity contained in ordinances and to establish a spiritual worship, in which we can be one. Read Colossians 2. There is a conflict, mystery about the human and divine Saviour. No man gets the meaning until he gets the Holy Ghost baptism. "He that believeth and is baptized, shall be saved," and signs will follow his baptism. There is not a thing outside of Christ, that we need. Too many of us have no baptism at all.

We need a ministry baptized into the condition of the people. The gospel is the power of God unto salvation. As I rode out in the dark with a man once, I laid my hand on the man's shoulder and told him the condition of his mind. His trouble was about baptism.

It was hard for the early disciples to give up their old teaching. They even took Timothy and circumcised him, when he changed from Judaism to Christianity.

Jesus came to fulfill and blot out forever, the handwriting of ordinances.

In the Old Testament, twice were the people saved by water, in the ark, and in the Red Sea; but both times they were saved from getting into the water. Christ is our ark of Salvation and faith in Jesus Christ is the path that leads thereunto.

Wednesday Afternoon (Third Week).

There is a good deal of changing, but the Lord never changes. The salvation of God doesn't change, and the carnality of man doesn't change. I praise the Lord there is victory. The church, God's church, is never in bondage. They tried to get the church in bondage when they put Paul and Silas in jail, and when they put Peter in prison. Why do we get bound down? The church is free.

George Fox was threatened with banishment, but the king said, "If I can't banish you, I'll take your possessions." Fox said, "You can't take my life, for it is hid with Christ in God." Our treasure, our lives, are with Him. We are free. The Lord isn't going to make us do for Him, we must do it ourselves. What more can He do for us than He has done?

Do you ask mother to help you to love her more? Don't ask God to help you to love Him, but ask Him to take the devil out of you. The Holy Ghost is wonderfully disgraced now. If you receive Him you shall have power and shall be witnesses of Him at home and abroad.

We want to understand the old and the mixed up religion of the apostles' days, and on through to the new. I would to God we would get out where it is clear. Get in the army of the Lord and whip the devil. If we have pity on those who are serving the devil, we are letting them be lost.

Let us center down on this, that if we have Him, we have power. We don't know, but as we take hold. The power of God never fails. "Why do we say things we don't want to," you inquire? It's the gospel, we don't understand. I'd rather blunder into heaven than to blunder into hell. God will give power when we need it. The first time I ever saw a person healed, I said, "I have power to do anything the Master says for me to do." We have power to behave ourselves. Mother whipped me once, until I made myself behave myself, and say "please" at table, and not stretch across the table. Now I keep my body under and I behave—I obey God.

People said, "Thee can't preach." I can talk. They said, "Missed thy calling," but the people take the preach and let the preacher alone. We will never get to the boiling point till the ice is all out of the kettle. The church is our mother, the visible church. I love mother. She is sick and I am trying to get her well. Let's honor her and not run away and love other things better. We are members one of another. Let's be loyal to mother and make her respected. We are not orphans, for God is our Father and the church is our Mother; let's live for, and love them.

Wednesday Evening (Third Week).

1 Peter 1. The Elect. If we are not obedient we are not of the elect for we are elected unto obedience. It is easy for us to have this election if we want it, but "Men love darkness rather than light, because their deeds are evil." A man is always sorry to be caught in sin, but there is a godly sorrow that worketh repentance, not to be repented of. This means, to stay quit, when you quit sinning. An Indian boy confessed "Me steal Charley's bear-skin, under bed—me sell bear-skin. Money all gone. Can't get along without confessing." No, men can't live Christians without they get the meanness out of them.

No matter what our surroundings are, "His grace is sufficient." I once met a sanctified railroad conductor; I never saw one before. He would work six days only, and on Sunday, he preached three times. If a man's word isn't good in temporal things, people will not believe him about spiritual things. I said to a man. "Thee says so many things that are not true, I don't know when to believe thee."

If we want a blessing, we must get inside of God's arrangements. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

God multiplies and adds to those who obey Him. From a double-minded man He subtracts, but God can't multiply grace where there is no grace. Never has a person been converted, but God gave him light enough. When we disobey and do not do our duty the light is turned down. Let us turn up our lights. Think of the faith and courage of Gideon's band.

"We have an inheritance, incorruptible, that fadeth not away." When you are tempted, thank God the more. The devil leads sinners, but tempts Christians. The more value you are the more the devil will try to get you. When I talk of my weaknesses, and my doubts, I am disgracing my Lord. The King of Glory doesn't get into hearts where there is no glory. Faith cometh by hearing the Word of God. Have the faith of the Son of God, not of books. Jehovah lives today. Praise His name! The things the prophets desired to look into, we see.

Thursday Afternoon (Third Week).

[In the testimony meeting a woman criticized the preacher for criticizing our lives so sharply. Amos then told of the preaching of John Henry and Robert Douglass to illustrate the likes and dislikes of people]. John

Henry was preaching and part of the audience went to sleep. Robert said, "I want to preach, I can keep the people awake." Robert began to preach and soon those who listened to John Henry were asleep. It is hard to please all people, but I want to please God.

There are four classes of people, the sinners, the backsliders, the rebels and the saints. There is but one Amos Kenworthy, and it is a disgrace that the church needs such a preacher, but I am glad to serve my Master fighting in the church, from the Atlantic to the Pacific.

The wisdom of this world is earthly, sensual, devilish. If a man goes straight on, and never feels the lash, how is he to turn from his course? How is he to get to God? Men promise and break, promise and break. God's word is settled in heaven. Unless men obey they will go to hell. That which you pick out and throw away, of the Bible, will be the pieces that will condemn you and send you to the pit. With David in Psalms 119 may we say, "I keep thy precepts, I have refrained my feet from every evil way. I hate every false way." The sinner must confess his sins. The saint comes with his faithfulness. God don't make a covenant with them that do not obey Him. The devil is trying to fill the pulpits with ungodly men, and sinners are not crying out, "A Saviour or I die, a Redeemer or I perish."

This man, converted at fourteen, must preach to sinners from the Bible. Sinners don't care for the love of God. I once offered ten dollars to any infidel who had been converted by the gospel of love. None asked for the money. A man who is an infidel does not believe the Bible and you can not convince him of sin.

The thirteenth chapter of First Corinthians is the hobby chapter of Universalists, Unitarians and backsliders.

No people will play Christian like the backslider. There is not a promise in the Book, but there is also a warning.

There are more warnings in the beatitudes than blessings. The first text in the Bible is the one that converted me. I was led to stop in my preaching once and repeat an awful oath and a threat to kill some one. A man in the audience confessed to having mentally sworn that oath and made that threat to kill. He was so startled by my repeating it, that he believed he was brought to Christ. If we say we have given ourselves and our love to Christ, and are yet running after the world, and its pleasures, we are adulterers and adulteresses, and Christ will have nothing to do with us. His bride must not have divided love. Too many church members are feeding on clubs instead of on the milk of God's word.

You can't worry a Christian with the gospel. As I preached sanctification in one place a fellow wanted to kill me. It takes more love to give the warnings of the gospel than it does to preach the love of the gospel.

Thursday Evening (Third Week).

If we could consult the Lord in our business, we would get along better, for God's ways are even. The ways of men, in sin, never please God. There is no panic with the Lord. Much valuable experience in our lives is cut off by sins. Half way Christians are vain, and are trying to please the world. God designed His people to be leaders. The influence of the Holy Spirit makes us leaders. If we do not lead in Christian offices, we will be found leading in worldly things.

In Bloomfield, a man was complaining to me about his neighbor, I said, "Pray for him." He answered, "I don't want to, for if I get down to pray, I must pray for myself." He wanted to keep up appearances. People professing the Master say, "I don't want to be conspicuous." They are in the devil's harness. We don't need hold-back straps on Christians. We need only the Spirit's government.

I once sat in the car over the bumper. There's no bumper in the car to heaven. A soldier that don't want to put self forward wouldn't be shot. Dead people don't care what we think of them. Selfish "don't want to, or do want to," are just alike, one hinders as much as another. God don't look at what we do, but at the motive. If your motive is good, if you mean it for good, and know what good is, do it. God don't condemn you for it. Let's come to the place where we can be easy. When I am speaking in meetings and people say, "Take a seat forward," if I am to be handled by the church, I am not to ask why, but to go. People can't do vocal work because they can't do as they want to. You cripple yourselves by holding back. A minister ought to set forward. A man was led to take a seat forward and he soon began to preach. I talked to a woman who had been fourteen years out of her seat. I said, "Be as clay in the hands of God. Sit where He wants you to." No woman preached more acceptably after that. Let's be for Him. If God wants me for a stool, all right.

A preacher said to me, "I can't work here at home, the presbytery sat down on me." I said, "The trouble is thee humps up too high." I don't mean to get high enough to make a comfortable seat for anybody. If the Lord commands me, it is not my place to accommodate myself to the comfort of my friends. If we are so selfish that we must have our way or fly all to pieces, the Lord can't use us. God designs that we shall lead the world to Christ. We haven't come to the front as God wants us to.

In arranging flowers we put certain ones in certain positions so they will make the best harmony and please the eye. The Lord wants to make a flower-pot of us and we ought to be willing to let God put us just where He wishes us to be.

In driving horses to the plow the farmer breaks one

for the leader. The leader sometimes has to trot to make the right turn as he advances. There come changes as we advance, and advance makes people change. We have some leading who are not fit for leaders.

The man that makes a vessel puts it where he pleases. The clay of the potter yields to the hands of the potter. We should be willing to say, "Master put me where thee pleases." The devil will keep shooting at us until Christ comes and stops his old guns. John Fredric Hanson compared a certain monthly meeting to a hospital, not one in the church able to work. They confessed it was true, but said he had no business to speak to them that way. If the Lord sends us such a message ought we not to mind him?

Members may seem to be interested and yet be interested only in themselves. I met Brother Willis and went home with him. He said, "I've been a Christian four years. I have learned so quickly." I said, "Willis, thee's never got higher than the top of thy head. Thee's tried to act so Father would say 'Willis has done it.' What is thy motive?" Willis said, "I'll agree with thee Amos, I have never got higher than the top of my head." Willis became a different man. Look at the motive of a justifiable act.

How often we make excuses when the Lord invites us to service. You know of the feast in the parable, and the excuses. One had bought a piece of land, one had five yoke of oxen to break, and another had married a wife and could not come. The lord of that feast said, "None of those men which were bidden shall taste of my supper." There is nothing so dangerous as to make excuses. It is best to take the Lord at His word. The more hindrances the more earnest we should be to obey Him.

As I went to Springfield to hold meetings the devil tempted with a lot of excuses, which were all true. It

was harvest time and the people thought they could not attend in such busy days. One girl said, "Amos Kenworthy is a fool for thinking of holding meetings at such a time." John ——— said, "I'll not go," but did go and took his harvest hands, paying them full wages for a day. The hands did better work for going to meeting. George Malsberry attended all the meetings and put up more hay than if he had not attended, for God was in the hay field. God wonderfully blessed all who came to the meetings, and especially those from corn planting. I said I'd pay the bill if they lost anything by coming. God never agrees to take care of us unless we mind Him.

If I consider my comforts only, my reputation is not worth anything. I belong to the family. The church is my mother. I care for the reputation of my Father and my mother. A bad boy could dishonor the family business. If we have the honor of the church at heart, we will work for her progress. What will people think of the church if we do not do our duty? Too many members are working for the reputation of self, instead of that of the church.

The saloon keeper does not care for your resolutions on temperance, as long as he can scatter your forces by getting your votes on election day. They say, "We can make them vote for us." In olden time Joshua made a decree and the nations rejoiced, but a people pretending to be from a far country plead for a league with Israel that they might be under their protection.

We are not be in league with sin, but dead unto sin. If they kick you all over town and haven't charity at all, they are the ones who are not doing right.

God can't work with us while we want our own way. If we have two lovers, and one wins, the other is unhappy. We hear people plead, "Help me to love Thee Lord." What more can Jesus do that I might love Him? What would you think of a child who says when com-

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manded, "Father make me do it." We are told that "Wise men sought out acceptable words." I have found it necessary to study words. The Lord won't keep me faithful if I don't be faithful, considering myself an individual member. "They that seek the Lord shall not want any good thing." An elder was very strict with his children; many thought him too strict. Now he has changed, giving too much liberty. One extreme follows another. An elder said to me, "Thee better stay at home and take care of Oliver." I went and did as the Lord directed, and Oliver followed me. The elder watched his child get drunk.

Ministers' children are bad because ministers do not do right. Oliver once disobeyed me, and he started to run away. I said, "The devil has got my boy." I ran after him praying out loud for him. The Lord stopped him and converted him on the round of the ladder, leading to the haymow.

When Charley was in High School I said, "Charley, religion is the first thing." He made a rebellious, unkind answer. Next meeting day I said, "Charley thee go to meeting and sit up front." He obeyed and I never had to speak twice after that; he was always ready to walk with me to meeting. We had a season of prayer for Charley. I said I would not rise from my knees till Charley was saved, and the Lord came soon into Charley's heart. The Lord rules over us, and when we can look up to heaven and say, "Lord of Heaven, our Lord," we will get what we ask for. Parents are responsible for the sins of their children.

Parents must be in heart as they wish their children to be. Mere formality will not answer. There never was a church that went so long in formality as ours and raised again. If we had a college ruled and governed by heaven, we could feel free to place our children under its training. We are a small atom, a blade of grass, a

grain of wheat, but enough to glorify God, if we are entirely under His rule.

When Elkanah Beard came back from the old country, Thomas Ladd said, "I'd surrender but the Lord will send me to Madagascar. When I'm ready to go I'll surrender then." The devil puts up the Madagascar scare in your way. Our individual work is to surrender to God. If you didn't amount to anything, the devil wouldn't be fooling with you. He knows he can't manage you if you surrender to God. If you have sinned in yielding to the devil's words, repent! God won't cover sin for anybody. Begin a new life; look at your motive. If it leads by way of humiliation, go; if by way of self exhaltation, do not go.

Friday Afternoon (Third Week).

Prayer: "I thank Thee, Heavenly Father, that we realize that Thou art worthy of praise. Be with us that we may be inclined to follow Thee. Amen."

We can know whether people are Christians or not by their talk. My friend and I once visited a home. The house was very dirty. My friend said, "Aunty be thankful that thee was converted and never backslid." "Yes," said she, "but I can not make these people around me believe it."

When people pray, we can know whether they are acquainted with the Lord or not. I said to an old man, "I wish thee could do something to make me know thee is a Christian." "And what shall I do?" said he. I said, "Pray in the meeting." At the meeting he knelt and said, "Boys I want you to be good boys. Don't chew, nor smoke, nor swear. Amen."

The carnal mind can't get hold of God. There are religious devils and they are the hardest to manage. In 1 Corinthians 10: 1 it says, "All our fathers were under

the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat of the same spiritual meat, but with many God was not well pleased for they were overthrown in the wilderness." They began to murmur. Some people get sanctified and go no farther. They stop there and begin to murmur. Are we pleasing the Lord? Had we rather please Him than any one else?

These people became idolaters, eating and drinking and rising up to play. The devil don't care how he gets in, so he gets there. How he tempted even Christ! Murmur not. "Wherefore let him that thinketh he standeth take heed." There is an idol in every life, but a sanctified one. The man that thinks he can do all the things of the worldling and still stand for Christ, is mistaken. Pharaoh's heart was hardened by his acts. God did harden Pharaoh's heart. He had to work out his purpose. Pharaoh was raised up for that purpose to show the mighty power of God.

I don't think Moses was half so victorious as he would have been if he hadn't murmured and had Aaron to do his talking. By the hand of God Moses wrought signs and wonders; the Egyptians also wrought miracles. The sign workers will keep on until the church by miracles, shows the mightier power of God.

When I arose from a bed of sickness, walked, stooped and regained my health, by the power of God, all believed.

The trouble is the people don't understand the hand writing on the wall. Jesus, in his divinity, has power to kill carnality. When the sons of the prophet Elisha went to build a house, God made the lost ax to swim, to save the credit of his servant. The Bible says the church is to be terrible as an army with banners. The world says the church should hug everybody up, and love everybody.

There is enmity between the Lord's army and the

devil's. When people get where there is no enmity, there will be no religion. The sinner belongs to another government from the Christian. We are not all brothers. I called a colored man brother. Why? Because he has been cleansed by the blood of Christ. Moody wouldn't call a Unitarian, brother. Get men and women saved and then they will be brothers and sisters.

Don't tempt Christ by asking Him to make you do His work. Don't hang back and say, "I don't want to," when the Lord wants us to do something for Him and we haven't the strength or knowledge; remember He has the power.

I visited a meeting once where an elder didn't want me to speak. A woman minister said, "Thee take half the responsibility and I'll take the other half and we'll stop him if he doesn't speak right," but they didn't stop me.

If we wanted as much to know the things of God as to know the things of the schools, we would be prepared for God's work. I think if you would work half the day for yourself and the other half for God, you'd have more money in the end.

If we knew there were three million dollars under this church, all the Quakers would be out digging. There are hid treasures with God. If you seek the knowledge of God, as hid treasures, you will all find.

We'll sour if we are not preserved. Too many people are hunting for the Saviour in the grave yard. He is risen and is life giving. The world ought to know that we are Christians by the life we live.

There was no hell in creation, but there had to be a place for the devil. Hell wasn't big at first, but hell hath enlarged to accommodate all who want to go there. The devil has more cranks in this town than the Lord has. This meeting needs cranks to run things. Jeremiah was a crank and so was Shaderach. Oh if we could get people as much interested in souls as they are in

entertainments we would do something. [Here he gave instances of those who had neglected] We've no time to dally. Why don't you stir to save souls? It's everybody's business to get people saved. God's ways are past finding out by the unsanctified. Carnality can't go to heaven; but the gospel will win if we let it.

Friday Evening (Third Week).

If, in temporal things, we were trying to win, with the workers and money we put into our religious work, we'd fail; we'd be broken up. Some say there is no use crying about religion and about sin; "Stout it out, and get victory without tears." Our religion is too dry. You will be putting off, till the door is shut. Pray the Lord for the melting power of the Holy Ghost.

At the first Quarterly Meeting after I was saved, I got in first. I lifted the door latch and had my say. If you will let God use your tongues, when He wants to, you will help His work. I'd rather have a drink clear from the fountain than after it had stood in a bucket till it was spoiled by the rust. Let us give it out from the fountain.

Our people do not go deep enough into spiritual things. We're like the three boys who went to the show. One saw only the tent and heard the lions roar, but he said he had been to the show; the second boy saw the elephant, got scared and ran, but had been to the show; the third boy got inside and saw enough to talk about for months.

Sin hardens. We get used to having our people sin. Had we rather our child would die than to live in sin? We want an interest that will reach to God. We must be broken up. Don't resist a tender impression. If the Lord wants us to weep, let's weep. Why can't we get hold of the Lord? I fear we too slightly want to heal the daughter of Zion.

When the Holy Ghost comes we shall have power. God is true. When we receive Him we will have power. I have no idea Peter could move the people if he were here.

In Michigan, I said, "Nick, thee is a river driver. Can't thee take more logs down the river than ten men can take up the river?" We have to guide against the current.

I don't want to claim a thing, if I can't prove it. "He that believeth shall be saved—and these signs shall follow them that believe." If I hadn't seen the signs which follow the baptism of the Holy Ghost, I wouldn't believe in the Holy Ghost. Yes, I know the hypnotic's power, but it is only a counterfeit of the Holy Ghost.

After Charles Reprogle went to ————, in a store one day, a woman saw him and said, "That's the man I have been looking for." Up to that day the devil had answered her efforts. She said, "I tried to turn him to the devil but couldn't." It seems as though the devil isn't afraid of us.

Is the devil asleep on our doorstep? The meeting should be at work for God. A worker once said, "The Lord said to me, 'tell Lizzie I'll heal her.'" An old man said, "If the Lord will heal Lizzie, I'll fall down and worship." God must clear the track so we can move. God has times to work. If we had Him as we say we do, we would move things.

Once a young man swore he would whip me; instead he fell stiff on the floor. Six men came once to break up my meeting. They trembled. I said to one, "I can be as mischievous as thee; if I can't preach, I have the Spirit." I ran in and took hold of a woman and shouted "Glory"! She was saved.

The Bible puts us in a close place. We are not out of date because we have the Holy Ghost. His dispensation will last until Jesus comes.

Saturday Afternoon (Third Week).

There are few things we want to guess about. We want our milk and butter all measured or weighed, but people are willing to guess at their salvation. "For they being ignorant of God's righteousness, go about to establish their own righteousness." I was strictly taught, but I wouldn't give the snap of my finger for a religion that won't knock the raising out of us, if our raising was wrong.

You can't build a structure in unsound doctrine, that will please God. We do right because we are saved. The Jew had to work for his salvation, work six days and rest the seventh. We rest in Christ first and then do our work. Each day in the week is kept by some nation as the Sabbath. The Christian works because he is resting in Christ. "If thou confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9. There is no salvation without confessing the Lord Jesus. All who do not bow and confess Jesus are in the way of some poor sinner. If you don't confess Jesus you are a prop for some one who is out of the way. We don't overcome by good works, but by the word of our testimony. There are many unconverted people, just as moral, just as full of good works as any of us. God wants us to confess Him, confess our religion. God isn't going to let us live any higher than we confess.

"Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God; but he that denieth Me before men, shall be denied before the angels of God." Matt. 12:8, 9. If we are ashamed to confess Him, He will be ashamed to acknowledge us before authorities greater than earthly. Oh, these devilish spells! Let us get where we won't be ashamed and we won't be so devilish. People get in a condition where they are mean and they can't help it—they can't

help it. The devil was cast out of the woman and then she could help it. I never knew of a devil in a person that wasn't a back-slider. The devil limits us, but there is no limit to the church of God.

Am I ashamed? "He that believeth is not ashamed." What will all these hindering things amount to when the works of sin are gone? Freedom from sin changes a man; for life looks different, when you become a new creature in Christ Jesus. We are not to serve Him in "our weak way," with "our little gift." He'll let us do that way, but He is pleased to have us serve Him in the mighty power of God.

If you are in Christ Jesus, no one will kick and abuse you. You are in your Father's house. You go to a house and if strangers come in you can tell which are strangers by the way they act. We had company once. Phebe had a five course dinner with desert and all. A stranger who came didn't know how to act; he could only watch others and act as they did. Others will watch us to see how we do. Let us become children of our Father that we may not be ashamed, but have boldness to confess and serve Him in the power of the Holy Ghost.

Saturday Evening (Talk to Parents).

Government of Home and Children.

Take your children to meeting, whether you go to Sunday School or not. Parents, know where your children are. Do not let them have everything they want. Remember our children are carnal. Good habits formed make Christian life easier. Obedience to parents makes obedience to God more easy.

At one home I visited, the parents told the children, "Now all kneel around Amos." They obeyed and we had a blessed season of prayer. At another home the

man tried to get his children in, so I could pray with them. He coaxed and called and threatened, but he could not get them in. I said, "I don't want to pray for a man who can't govern his own children." and I went on.

Keep the confidence of your children; be confidential with them; keep no secrets from them. Never talk ill of your neighbors or your preacher, before the children. Better die than speak doubtfully about Christianity or the Bible or the minister before your children. Parents and children should sit together at meetings. Preachers are not the ones who drive the children away from meetings, but the parents. Teach children to obey, before they can walk. Do your punishing of children to guide them in establishing right habits, before they are old enough to remember and hold such necessary punishment against you.

Never correct a child when you are angry, for you are insane. If you stayed six weeks in that condition, you would be taken to the asylum. Parents are responsible for children's sins when parents fail to do their duty. God has a hard time with the man that wants to do as he pleases.

Go to God for your wisdom and don't be asking the preacher what to do. When you pray, two things are evident; if you are not a hypocrite, and if God is not a liar, you get what you ask. As long as we depend on men for knowledge of the right we will be unsettled. Men are not alike. God is unchangeable. Go to Him for your help.

[By unanimous consent the meeting attenders will have a recess of one week for earnest service, at the close of which another meeting will be held, that they may report what the Lord is doing and wants done. These meetings, for the church especially, have been a blessing to hundreds of souls.]